

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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CONTENTS

EDITORIALS —Note and Comment.....	73-77
TOPICS OF INTEREST: The National Power Survey by Floyd Anderson—Rome and Plymouth by Theodore Maynard—The Truth about Spain by Owen B. McGuire—Notes on the LaFarge Exhibit by John LaFarge, S.J.....	78-84
EDUCATION: Left-Handed Justice to Catholics by Paul L. Blakely, S.J.....	85-86
SOCIOLOGY: The Gauley Bridge Victims by Lawrence Joseph Byrne	86-87
POETRY: Desolation—Late Spring.....	87; 90
WITH SCRIP AND STAFF by The Pilgrim	88
LITERATURE: The Literature of the Basket Islands by Mary H. Scanlan	89-90
REVIEWS OF BOOKS ...90-92... COMMUNICATIONS ...93... CHRONICLE	94-96

Getting Ready for War

AT the close of the World War, Europe had 20,000,000 men under arms. Today, less than eighteen years after the war to end all wars, 30,000,000 are under arms in Europe, ready for another war.

But what of ourselves?

Writing the Daughters of the American Revolution on April 20, President Roosevelt stated that the United States had no thought of a war of aggression. "We stand firmly by our solemn treaty obligation renouncing war as an instrument of national policy." But, continued the President, it is obvious that we must have a national defense that is "adequate," and "adequate" "changes—it is bound to change—with changing international situations." This Government proposes to press without ceasing for "limitation of armament by international agreement," and, failing to obtain this, "we will make no increase of our own armament, unless other Powers, by increasing their armament, make increase by us necessary to our national safety."

So much for our policy, which, we believe, is a policy approved by the whole country. But what of our practice?

On the very day that the President sent this message, the House of Representatives approved by unanimous vote the plan to create an air corps of 4,000 planes, a school to train aviation experts, and a reserve personnel of 1,350 fliers on active duty for a period of five years. It also adopted the proposal of Admiral William H. Standley, chief of naval operations, to begin the construction of two battleships within the present fiscal year. The Washington Treaty of 1922 had expired, said Admiral Standley, and the London Treaty of 1930, denounced by Japan, is "in abeyance." The House closed the day by authorizing the expenditure of \$250,000 for the purchase of a new cemetery near Brooklyn.

The appropriations thus authorized are small, however, when compared with those already authorized. The army appropriations for the present year were increased \$66,000,000 after the Senate conference, so that they now total \$611,362,604. As the appropriations for the navy had reached, at the last account, something like \$550,000,000, the sums to be expended for the army and navy in the present year are about \$1,160,000,000 or an increase of about sixty per cent over the appropriations last year. But this tremendous figure does not tell the whole story. For several years allotments have been made from Federal relief funds for expenses which, in reality, should be charged to the army, the navy, or the air forces. The real costs this year will probably reach \$2,000,000,000, and may even exceed that sum. Even if they fall short, we have already established the most costly peacetime armaments that this country or any other country, has yet seen.

The conclusion most readily deducible from these facts is that the American Government has adopted the policy of preserving the peace by preparing for war. To object that this policy has for centuries produced war and fostered war, culminating in the twentieth century with the most frightful war the world had ever seen, appears to be not to the point. We do not for a moment question the President's sincerity when he pledges the Administration to press for limitation of armament by international agreement, but we cannot help thinking that it will be questioned by other nations as they read of our huge peacetime war expenditures. It seems to us, to speak frankly, that the President is setting up a wrong standard when he writes that as other nations increase their armaments we must keep pace with them.

Undoubtedly we need a national defense that is "adequate." But the rapidly increasing expenditures for war purposes during the last three years raise the suspicion that the point of adequacy has been more than reached,

and that we are preparing a defense which through the agency of an exchange of diplomatic notes, can be transformed over night into a powerful engine of aggression. Is the huge armament to which we are adding, merely for self-defense, or are we getting ready to send our young men to perish on foreign battlefields, after the United States has been inveigled into the position of "ally" or "associate" of Europeans at war? We would put that question to the Administration. It cannot be set aside as of small importance, for it is of world-wide importance, and it cannot be answered by polite regrets that this does not seem to be an age of disarmament. If we have a moral duty to the world, as President Wilson used to insist twenty years ago, it is to begin the age of disarmament by disarming.

Governments are no more immune from vices and foibles than are individuals. Their immunity is, perhaps, less. The man with a gun is not necessarily tempted to leave his home to shoot up the street, but few nations are able to resist the lure that comes with heavy armaments. The policy of preparing for war to preserve the peace should be replaced by the principle that nations which do not arm themselves for war do not go to war. Disarmament, it is true, will not of itself ban all war. It is a palliative, a deterrent, not a cure for the evil passions that cause war. But it is a deterrent worth trying, and in the time gained we can once more apply ourselves to the task of removing, or at least of weakening, the lust for unlawful power that is the chief cause of war.

Mr. Lewis Persists

AS often as John L. Lewis is the subject of his cogitations, the President of the American Federation of Labor must wish that either this persistent gentleman or himself were in a land where the hecklers cease from heckling and the weary are at rest. For Mr. Lewis will not be downed. He presents his plan for industrial unions in the steel industries with a zeal which President Green thinks worthy of a better cause, and he urges it in a manner which cannot escape the attention of President Green. If he is not offering a donation of \$500,000 to start the movement in conjunction with the Federation, he is challenging the Federation to put the question before its members, and to abide by the results.

But for all his zeal, Mr. Lewis holds out no false promises. He is certain that the United States Steel Corporation and the American Telephone and Telegraph Co. can never be organized on the craft-union plan, and he appeals to experience for the evidence. These corporations have never had any trouble in defeating every attempt of the Federation to organize them. However, he honestly confesses that he is not sure that his own plan will succeed, at least not immediately. He can understand why the telephone company, for instance, would look with no favor on a craft-union system which obliged it to deal with twenty-five or thirty organizations, all disputing over matters of jurisdiction. But it and other great corporations might possibly recognize the merits of a single union.

We share Mr. Lewis's doubts, and also his belief that in the steel and similar industries the only possible union is the industrial union. If that cannot grow, we must face the fact that in our largest industries the workers must remain completely unorganized, and be deprived of the power to exercise their right of collective bargaining. Perhaps we overestimate the intellectual capacity of our corporation heads, but it would seem that even they must understand that this tyranny cannot be longer tolerated.

The Cost of Government

ALTHOUGH you may not know it, your share of the national debt is about \$260. That sum includes all items, Federal and local. According to figures released by the Treasury Department, the costs of maintaining government are increasing far more rapidly than the population. Thirty years ago about 80,000,000 people paid \$6.64 per year to meet the expenses of the Federal Government. Today, approximately 125,000,000 pay \$60.19. While the population has increased by forty-seven per cent, the expenses have increased by more than 900 per cent.

It is inevitable that costs should grow as government widens the scope of its functions. We spend far more money today upon public education and public health, to cite but two examples, than we did thirty years ago. To the extent that government actually promotes the welfare of the citizen, aiding him in those contingencies of life with which he cannot cope alone, this expansion is not only unobjectionable, but praiseworthy. But that some of the functions which government has assumed have this effect may be questioned. To do too much for the individual is as objectionable as to do too little, or to do the wrong thing. When a community supplies the children of the worker with parks and playgrounds, but neglects legislation which would help that worker to obtain a living wage and some security of a steady job, it leaves undone what it should do, and covers this essential omission with a tremendous show of activity in fields of minor importance. We cannot help feeling that much of our legislation, local and Federal, has been of this kind.

Governments with difficulty relinquish a function once assumed, as Jefferson warned us, but always seek to extend and widen it. It is probably impossible to separate government from any position it now occupies, but it should be possible to decrease the costs by reducing the number of government officials. Thousands, particularly in the State and city governments, are about as useful as a bassoon to a burglar. But the politicians cling to these offices, and will continue to cling to them, in spite of the fact that often these offices, particularly if appointive, are more of a liability than an asset. An experienced politician once said that if you have one office and ten applicants, the net result is nine enemies and one ingrate. But that politician was wiser than his kind.

The obvious remedy here is an intelligent and impartial civil-service system, honestly administered. Until we get it, we shall continue, as we watch the costs of government rise, to pay a high price for inferior service.

Are Criminals Sick?

SHOCKING crimes, including a very promising number of lynchings, have darkened various parts of the country since January 1. Despite this outburst, we are once more beginning to hear those pleas for evil doers which were whispered in a very small voice when, with a regard for legality that is at least questionable, the Government's agencies of detection began to wipe out criminals with machine guns. But we are an emotional people. When feeling runs high, we consent to the execution of criminals without the formality of indictment or trial, and after mob vengeance has been sated, we object to the punishment of criminals by the forms and substance of law. Like Dr. Johnson's young lady, we are "all wiggle-waggle," and in the end, the criminal wins out.

One of the commonest forms of defense, presented by the mercurial public, is that every criminal is a sick man. When he robs a helpless woman, or sets a tenement house on fire, or shoots down his enemy, the police in cold blood, he should not be taken to jail, but to a hospital. He is sick; his disturbed hormones, and not the man, have robbed and murdered and set the house on fire. It seems to us, however, that the case is not complete unless we add, as a partner of this guilt, if guilt there be, our American climate. Presumably, hormones are occasionally disturbed in Great Britain, too, but this does not lead to theft, arson, and murder, as it does in the United States. But the line of climate must be drawn mathematically. For instance, unruly hormones produce results in Detroit that they never produce across the river in Windsor. But Windsor is in Canada, and Detroit is not.

Some ten days ago, the New York police captured a man who confessed to a revolting crime ending in the murder of an innocent woman. This man had previously been arrested four times; the police had done their part, but they were unable to keep him in jail. Less than four years ago, he stole an automobile, for which he was awarded a suspended sentence. Within six months, he was arrested for burglary, and this time he drew an indefinite sentence at Elmira. The length of this indefinite sentence was eight months, and he was paroled. While on parole, he again stole an automobile, and was returned, in August, 1934, to Elmira. He remained there ten months. Released by the Board of Pardons, he was immediately re-arrested by the police, and brought into court, where he was placed on "probation." At the present moment he is pleading, or the newspapers are pleading for him, that he is "sick," not physically, but mentally.

It may be observed that Warden Lawes, the famous warden of Sing Sing, not referring to this case, but speaking generally, does not agree that most convicts are so sick mentally that they do not know the difference between right and wrong. "Only two men in every 100 we receive at Sing Sing are insane, and prison inmates are not generally feeble-minded, either," he said in an address at Yonkers on April 20. "They know the difference between right and wrong." It seems to be true, however, that mental sickness can attack the will, leaving the intel-

ligence fairly clear, so that an individual knowing the evil quality of his act, is unable to refrain from committing it. Only the most careful examination, conducted under test conditions, can isolate these types.

It seems that this New York murderer was submitted to an examination of this type less than two years ago. The report showed "no evidence of mental defect; in fact, the subject is over average intelligence." Orientation was intact, the memory was good, and there were no hallucinations. But the report also showed that "with him the wish is father to the thought, and leads quickly to action, without adequate consideration or foresight"; and that, in general, he was quite unfitted to move about freely in society. Yet he was turned loose upon society by the court, with the lax restraint of an obligation to report to a probation officer. He utilized his freedom to commit murder.

We do not instance this case because we believe that the New York officials are looser in their methods beyond the average. We report it simply for the light it throws upon our utterly irrational methods of dealing with criminals. And those methods are not peculiar to any one part of the country.

The Trade in Arms

A REPORT has at last been submitted by the Senate Committee, headed by Senator Nye, to investigate the trade in munitions. By unanimous agreement the Committee indicts the trade on a number of serious counts, including the practice of bribes by manufacturers, and the use of agents to minimize the effects of peace societies and other groups which might tend to reduce their sales. The majority report, signed by four of the seven members, recommends complete nationalization of the munitions industry. Against this report, Senators Vandenberg, Barbour, and George recommend "rigid and conclusive control of the industry" by the Government.

Something has been gained when all agree that the industry forms an activity that needs watching. But the report leaves the industry in the same condition that it was when the investigation began, and in that condition, barring some minor restrictions which this or the next Congress may impose, it is likely to remain. The report certainly reflects the divided opinion of the country; unfortunately, it does not provide, as was hoped, a policy on which the country can unite to bring to an end evils that are past bearing with patience. It must be admitted that the problem is indeed complex, as are the problems connected with every industry well fortified with funds, which, in addition, conducts a business that is not limited to one country.

If we could feel sure that the Government could take over the industry and operate it for the public benefit, we should not hesitate for a moment to sign the majority report. The majority opinion urges that abuses are so deeply rooted in the munitions trade that self-reform is unthinkable, and that legislation would be futile. But we shudder when we think of the abuses that might, and probably would, spring up under the rule of a political bloc

in Congress. At any rate, Senator Nye has managed, in spite of determined opposition from the outset, to give the country a picture of the industry that trades in human blood. Further study may indicate the possibility of honest and competent Government control, or the absolute necessity of nationalization.

Note and Comment

Encyclical Anniversary

AROUND May 15 of this year, we are reminded by the Most Rev. Edwin V. O'Hara, Ph.D., Bishop of Great Falls and chairman of the social-action department of the National Catholic Welfare Conference, will be a most appropriate time for holding events commemorating the fifth anniversary of Pope Pius XI's Encyclical "Reconstructing the Social Order" and the forty-fifth anniversary of Leo XIII's "Condition of Labor." An urgent plea to that effect has been made by James E. Hagerly, president of the Catholic Conference on Industrial Problems, which is one of the foremost agencies in the United States in carrying out the injunctions of the Encyclicals. Events are suggested in cooperation with diocesan authorities, Catholic lay organizations, and educational institutions, besides appropriate sermons, radio addresses, articles, etc. Bishop O'Hara's own statement, "A Call to Social Justice," issued in broadside form by the social-action department in Washington, D. C., tells in a few brief words what such a celebration would signify. "These Encyclicals," says Bishop O'Hara, "summon us to possess in our souls the habitual sense of our common brotherhood in God the Father and in Christ the Son and, expressing our solidarity in economic organization and government, to create a country and a world which will help and not hinder the march toward civilization and the march of every soul toward eternal happiness." Though but five years in time, a century in experience has passed since 1931. Never was time more appropriate for reviewing the lessons that were laid then before the world's consideration.

Prehistoric Menu

TECHNICAL research, tracking down criminals by analyzing paint smears or lifting dust from finger prints speck by speck, is busy unearthing menus of prehistoric Kelts. Some 100 years before Christ a house burned down near present-day Nördlingen, in Germany, leaving post-holes and remainders of the lime-decorated walls; also a multitude of shards from earthenware dishes, in which meals had evidently been cooked. With full apparatus of chemical and microscopic analysis, the charred food remains attached to these remnants were studied by Dr. Grüss, of Berlin, who made the following appetizing discovery, as reported by the Munich Görres-Dienst. Entrees: the charcoal and ashes showed that three kinds of meat had been consumed: beef; pork or bacon; and

goat flesh. Beverages: the Doctor found remains of different types of cereals, together with pollen particles pointing to honey, as well as yeast cells. From these he concluded that the Keltic occupants of the mansion had regaled themselves on home-made beer, produced by adding honey to a cereal mash, thereby increasing the sugar content and producing fermentation. The Greek writer Posidonius (died in 51 B.C.), who visited the region, had a word for this beverage, which he said they called *korma*, and was apparently impressed by its potency. Pastry: remnants of salt, corn batter, pork and lard, and meal in friendly juxtaposition led the Herr Doktor to conclude that the old folks enjoyed also a nice pork pie or meat loaf, something to wash down satisfyingly with a stein of *korma*. All of which lends a little more credence to Charles Lamb's dissertation on the origin of roast pig, and makes us think that the ancient Kelts did not fare badly after all without any Schrafft's restaurants.

Peace in The Colleges

ON April 23, the newspapers carried columns of stories on the nation-wide peace strike in the colleges engineered by the National Student Union, an organization of well-known Left Wing tendencies. Communist speakers played a prominent part in the attendant meetings, notably at Yale, where the Negro Angelo Herndon was featured. Few of the newspapers even noticed the biggest story of all, which was that the Catholic colleges, numbering in their student body many thousands, completely ignored, so far as we know, the whole proceeding. The fact is, of course, that the N. S. U. is unknown in our colleges, nor in view of its united front with Communism could this or any splinter group have a place there. It is idle, also, to speculate how far the Communist movement has made headway in the secular colleges. The fact is well known that the philosophy that produces Communism has complete sway there. Nor, on the other hand, could Catholics take the Oxford pledge, by which an oath is taken not to support our country in any war it might undertake. No distinction is made between an aggressive and a defensive war; the young man is simply made to swear beforehand not to observe what conceivably might be a grave obligation. In loving peace and working for it the Catholic colleges are not inactive, as witness the great demonstration staged last year by the University of Detroit. They will undoubtedly be found always in the ranks of peace lovers; but they can hardly be asked to support a student union whose activities rightly make us suspicious that it uses the peace movement merely as a screen for social revolution.

Pope of The Press

SOME day, when names are finally given out for the great men of our generation, there may fall to the present reigning Pontiff, Pope Pius XI, the title of "Pope of the Press." He has always shown that respect for the power of public opinion that marks all men of genius. Year after year, he gave to the world a series

of documents in the form of encyclical letters to his fellow-Bishops in which he summed up the evils of our times and prescribed their remedies. How powerful was his pen was summed up by another man of genius, Will Rogers, who pithily remarked: "You don't have to ask what this Pope means. He says what he means." No journalist could ask for a more fitting epitaph. Now he is energetically putting his hand to a great international Catholic press exhibit in the Vatican which will open on May 18. In it will be represented the Catholic press of the world. It will be an amazing expression of the power of the published word as it is handled by Catholics in all the continents. In it the United States will not be behind the others, though some countries will outstrip us in publishing houses and daily papers. Our own exhibit, under the direction of Charles H. Ridder, of the *Catholic News* of New York, has been prepared by the architectural school of the Catholic University at Washington. It will stand comparison with those of other countries, notably France, which has enlisted in its service some of the greatest artists and architects of the country. Already, too, pilgrimages are being organized to carry groups to Rome to view the exhibit, and we can recommend the trip to all who wish to be reassured that the Catholic Church everywhere is awake to the needs of the times and feverishly working to meet them. At the same time our own Catholic Press Association will be holding at the end of May its convention at Columbus, Ohio, to celebrate its twenty-five years of vigorous life.

The American Way

PENNSYLVANIA and Massachusetts held their primary elections last week; Maryland goes to the polls on May 4; on the following day California and South Dakota will cast their ballots. Including Hawaii, which sends three delegates to the conventions, this means that by May 6 twenty-two States will have chosen their groups of delegates, furnished them with beribboned badges, railroad tickets, and good advice, and ordered them on to Cleveland and Philadelphia. Sometimes it seems pretty complicated, this machinery for selecting the Presidential candidates. Moreover, the ordinary citizen is likely to get a bit confused by the preliminaries. Just now, for instance, it's only a man with a smart head for figures who can tell you offhand how many votes have piled up for Landon or how many delegates have sworn loyalty to Knox and Borah. Yet, compared with political machinery across the ocean, the American system is rather simple after all. They do things differently over there. Last week a New York *Times* dispatch offered an interesting example of the complicated problem faced by French voters in the coming election. It appears that there are no less than 111 men campaigning hotly for one seat in the Chamber of Deputies. They all want to be the gentleman from St. Gaudens, and after the election the victor is going to have 110 bitter enemies. Some other constituencies, the *Times* informs us, have as high as eighty-nine aspirants to the job. And throughout the nation there

is an average of eight candidates for each seat. Our American way, when you come to think about it, doesn't seem so bad after all. Here we have two parties, or maybe three or four. When the date of the Congressional elections falls due, we have ordinarily to make a choice between only two men. In France the eight or eighty-nine candidates will be boiled down in after-elections, and there will be trades, shifts, promises, deals, and other baffling arrangements. When that happens, the Left parties present a united front, while the divided Right remains divided. That is why France usually has a radical parliament.

Parade Of Events

A DEEPER study of animal adjustment to modern social life was urged. . . . The influence of cats on literature was discussed at a New York literary meeting. An authoress declared cat-owning writers somehow achieved higher inspirational levels in their books than catless craftsmen. . . . The gift cats possess of setting off uncharitable actions among friends was demonstrated in Brooklyn when two neighbors threw rubbish, caused unconsciousness in each other because their views concerning cats in apartment houses diverged. . . . The widespread practice of building tunnels under rivers without provision for the length of giraffes' necks was criticized. Ten men, after sincere efforts, failed to push a giraffe into the Holland tube. . . . An increasing maladjustment of caterpillars to suburban life was reported. Anti-caterpillar sentiment was spreading through Long Island, infecting, it was said, even peace-loving Boy Scouts. . . . The first instance of an American citizen being shot in the leg by a cigarette lighter was described. A New York man wondered what would happen if he held his lighter near a bullet. Experimenting, he found out. . . . Glimpses of the new state emerging with its planned economy were visible. A bonus for Kentucky ex-Colonels was proposed. . . . A pension for admirals of the Ohio navy was advocated. . . . Intensification of the drive on crime was seen in the inauguration of a course in oratory for Midwest patrolmen. . . . Upping wages continued to mark the vanishing depression. Nurses in an Eastern town received a pay increase of one cent a day—their first salary rise since the crash. The increase was in answer to a demand for a living wage.

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The National Power Survey

FLOYD ANDERSON

THERE can be many arguments about the best method of distributing electric power. There can be many arguments about who shall distribute it, and under what regulation, and how. But there can be no argument about the importance of electricity in our present-day life, its essential nature in our manufacturing age. New Yorkers discovered that not so many months ago. Due to an accident in a power plant, a section of the city was without electric current. Street lights dimmed, leaving the streets in shadowy darkness, illuminated only as automobile headlights cut through the gloom. Crowds milled in subway stations, waiting for the power to come on, so that they might go home. Broadway was a grotesque fantasy of a ghost town, as storekeepers locked their doors and departed. Here and there a candle flickered in a window, but darkness overshadowed all.

All this adds to the interest of what has been styled "the first engineering study of the electric light and power industry that has ever been made on a national scale in the United States." That study is the interim report of the Federal Power Commission, published last year, on the national power survey ordered by the President in August, 1933. It is amazing to realize that this is the first such study. But no more amazing than to realize that there has yet been no national survey of unemployment, basically the country's most vital problem, so that we are in the position of trying to solve a problem without knowing exactly what it really is.

A principal aim of the Power Commission was to learn the present and future power requirements of the country, and from what sources these could be supplied most economically and efficiently.

Analysis was limited to the large utilities. This group included 194 privately owned systems (comprising 391 operating companies) and 21 municipal systems, a total of 215. Each of these had an output of 25,000,000 kilowatt hours a year or greater. They handled over 93 per cent of the total electrical energy in 1933 (excluding generation by electric railways and railroads), while the remaining systems, approximately 3,100, both private and municipal, supplied the balance of 7 per cent.

This indicates the degree of concentration of the utility business into a few companies. The trend toward concentration has been evident since the mergers and consolidations following the World War. In 1917 there were about 6,500 privately and publicly owned electric-generating systems, and in 1934 approximately 1,600 privately owned and 1,900 municipally owned electric utilities. The largest system, consisting of several operating companies, is the Niagara Hudson Power Corporation of New York, with a production in 1933 of slightly over 5,000,000,000 kilowatt hours. The system serving the largest number of customers is the Consolidated Gas Co. of New York.

These 215 larger systems cooperated with the Power

Commission. Detailed questionnaires were sent to them, personal investigations and visits were made, other governmental bodies assisted. As a result the Commission believes that "the national power survey possesses today the most complete and comprehensive information on undeveloped and existing water-power developments in the United States that has ever been collected."

Eight outstanding results came out of this study, which are summarized:

1. Domestic use of electricity, as well as certain industrial use, has increased during the depression to such an extent that, upon a resumption of normal industrial activity, the demand for power will be at least 4,000,000 kilowatts in excess of that in 1929, or equivalent to the capacity of some fifty large generating stations.

In 1934 and 1935, power requirements showed a rapid increase in almost every section of the country. Further, the average annual consumption of the domestic customer increased from 484 kilowatt hours in 1929 to 593 kilowatt hours in 1935, or 22.5 per cent.

An increase in the rural use of electrical power is also expected because of the Federal rural-electrification program and the activities of private companies along this line. Out of approximately 6,300,000 farms in the country, only 725,000 have central-station electric service.

2. Since 1930 very little new generating capacity has been constructed by privately owned utilities. As a result the capacity of existing plants is 2,325,000 kilowatts less than the expected demand upon resumption of pre-depression industrial activity.

3. Obsolescence of plants that would ordinarily have been replaced is accentuating this shortage. Fifty-six per cent of the steam-electric capacity was at least ten years old on January 1, 1935; eleven per cent was twenty years old or older; and about one per cent was at least thirty years old. The Commission estimates that inefficient and obsolete plants with a capacity of 2,000,000 kilowatts should be replaced soon.

4. Resumption of normal industrial activity would create critical shortages in almost every section of the United States. The only regions which now have substantial surpluses of capacity for normal demands are Florida, part of Michigan, an area along the lower Mississippi, North Dakota, Idaho, Utah, and New Mexico, and parts of Texas, Minnesota, Montana, Washington, and Oregon.

5. Government plants planned or under construction will meet these shortages in certain limited sections. But many regions where the shortage will be most acute during renewed industrial activity do not have projects under construction now to carry the loads expected to develop.

6. Because of the time required for planning and construction, early building of new plants with an aggregate capacity of between 3,000,000 and 4,000,000 kilowatts is

imperative. The Commission estimates this would involve capital expenditures of at least \$300,000,000.

There are plenty of available sites for new plants. One of the tables in the report gives a tentative summary of the undeveloped water power in the United States:

Region	Number of sites	Estimated average annual output, 1,000 kilowatt hours	Estimated installed capacity, kilowatts
Northeast	327	21,075,000	5,886,100
Middle West	234	13,203,000	3,604,600
Southeast	369	41,112,000	10,826,000
Mountain and Plain.....	93	15,992,000	3,431,300
Southwest	83	6,301,000	1,522,900
Pacific Northwest	528	114,200,000	15,664,000
Pacific Southwest	249	63,800,000	11,694,000
Totals.....	1,883	275,683,000	52,628,900

And as for fuel-power plants, there are plentiful supplies of coal, oil, and gas. Coal, for instance, is found in thirty-one States, and is the most abundant, with reserves estimated at over 3,000,000,000,000 tons.

7. The critical shortage of existing generating capacity most seriously affects the great industrial districts of the East and Middle West, reports the Commissioner in charge of the survey, adding that this would be disastrous if the United States became involved in war.

8. Furthermore, he states, careful planning under Federal supervision of new power plants and facilities for transmission is required to promote the safety and welfare of the nation. Selection of sites for hydro or steam plants, either publicly or privately owned, should take into consideration not only the pertinent engineering and economic factors but also essential considerations of broad national policy.

The divisions of opinion on questions relating to the utilities seem more bitter than on any other subject excepting possibly silver and currency matters. But one need not agree with the conclusions of the Federal Power Commission to appreciate this bird's eye view of the power situation in the United States.

Rome and Plymouth

THEODORE MAYNARD

THE other day I came by accident across a long-mislaidd letter written me by the late Sir Edmund Gosse. It was in reply to one I had written him about his book, "Father and Son," in which I had told him that I, like him, had been brought up among that curious religious group known as the Plymouth Brethren, but that, unlike him, I had become a Catholic. I gather from his letter that I must have suggested that the same sort of religious training that had driven him to escape to agnosticism had led me eventually to a very different position.

Mr. Gosse's reply (he was not yet Sir Edmund) is dated March 7, 1920, and I think is worth quoting. I omit some kindly remarks he made about my poetry, though a general comment might be retained. "It is notable," he wrote, "how much Catholic faith and ecstasy have contributed to the poetry of our Protestant England. The English Catholic does not express rebellion or distress, but joy—when he is well inspired." Coming as it does from one of the most distinguished critics of our time, and from the intimate friend of both Swinburne and Patmore, the judgment is valuable.

But I am primarily concerned with what Gosse had to say about his own book.

It interests me very much to learn that you were brought up as a Plymouth Brother, and it pleases me that you can testify to the truth of "Father and Son." To the Greeks who have never been ground in the mill of non-conformity that little book is "foolishness," but you can understand it. I think that, perhaps, it can, in spite of the violent contrast, be best followed by a Catholic. It is an odd thing that the book, of which three large editions have been sold in the French translation, has been more intelligently analyzed in France than anywhere else. The fact of a spiritual discipline is common both to Rome and Plymouth, and this may be some explanation.

This is hardly the time or place to discuss "Father and

Son" except to say that it is probably the one book by which Sir Edmund Gosse will be remembered. As a poet he was graceful, but modestly attempted nothing very ambitious. As a critic he was full of just enthusiasms and generous appreciations. But he was almost too catholic in his tastes, too all-inclusive, too tolerant. There was no burning focus to his vision; and for this, charm and cultivation are no adequate substitutes. When, however, he came at the age of fifty-eight to write "Father and Son," his humor and wisdom, now thoroughly matured, enabled him to produce a masterpiece. He looks back upon his childhood with nostalgic wistfulness, and though his picture of his father, Philip Gosse, the eminent scientist, and of the early Plymouth Brethren is as exact as a Dutch painting, so far from there being any asperity there is hardly anything that can be called even mild malice.

Gosse had flicked against him one of the dainty shafts of Max Beerbohm's satire in that cartoon which shows the little Edmund accosting the great Sir Edmund, gorgeous with all his honors and decorations, with the embarrassing question, "Are you saved?" But there was no tinge of satire in the author of "Father and Son"; it is precisely this that makes his book so perfect a work of art.

But where Gosse emerged from Plymouth Brethrenism with a sigh of relief, and a tender wistfulness for the ancient bondage of his youth, I look back with a respect no less, I hope, than his for what I have left behind but no trace of nostalgic regret. What I do have is a considerable gratitude, because had I been brought up in one of the ordinary forms of non-conformity I probably would never have found my way into the Catholic Church. Anglicanism is something of which I have no more than theoretical knowledge.

Superficially the Plymouth Brethren would seem to be merely one of the smaller sects of English non-conformity.

A stranger who attended one of their evening services would find going on an ordinary "evangelistic" meeting, with Sankey and Moody hymns sung to a wheezy harmonium. The only distinguishing feature would be a certain sedateness. It is by their morning service that they are to be judged.

Here the nearest counterpart (in some respects) is with the Society of Friends—that is, if the Quakers still retain their old practices. Among the Brethren there is no set form of service. As the Spirit moves him one man and then another rises and comments on a passage of Scripture, gives out a hymn, or prays. The hymns, being part of pure worship, are never sung to any sort of an accompaniment. Everything is supposed to be of that complete spontaneity which, so the Brethren hold, is alone appropriate to spirituality. There are no ministers, for each man is his own priest.

The great feature of the morning service is the Communion, in which the service always terminates. One of the older men steps up to a table and, taking a loaf of bread, breaks it in two. This is then passed around, each communicant breaking from the loaf his own portion, after which there are ten minutes or so of silent prayer. In the same way the cup is passed from hand to hand. And the reverence with which this central act of every Sunday morning service was performed as I recall it, was deeply impressive. There was no idea of a sacrifice—for that had been performed once for all on Calvary—but the Memorial of Christ was passionately reverent, and may we not believe that Our Lord stood among those gathered together in His name?

The theory upon which the Plymouth Brethren were founded is in a sense the Catholic doctrine of the soul of the Church. Exclusive as they are in practice, and careful scrutinizers of all those who wish to "break bread" with them, they affirm that all true believers in Christ, whether or not these happen to be affiliated with them, are at one in the Lord. They have no organization and no official name—that of "Plymouth Brethren" having been fastened upon them as a nickname because of the fact that J. N. Darby, who began his work a century or so ago in Dublin, established his most flourishing center in Plymouth. One of their main accusations against other forms of Protestantism is that they are all sectarian.

Most of the early Brethren were members of the Church of England. Darby himself was a clergyman, and he and his followers did not immediately sever their connection with the Anglican establishment, but formed a movement within it. The line of H. F. Lyte's famous hymn, "When other helpers fail and comforts flee," is a reference to the fact that severance had at last come.

In the eyes of the Plymouth Brethren the body of the Church was almost as invisible as its soul. Among all Christian bodies—even, presumably, among Catholics—there were, here and there, sincere disciples of Christ who, though they might still be entangled by the snares of sectarianism or blinded by incidental error, nevertheless constituted the invisible Church. The Brethren were those

who were God's witnesses to the truth which they had reached by means of a study of Scripture illuminated by the Holy Spirit, and who had formed little groups or associations to worship God in accordance with the apostolic mode (as they understood it) free from the trammels of every form of ecclesiasticism.

But in practice there is, despite the theory, rampant sectarianism among the Plymouth Brethren themselves. The "World Almanac" for 1936 lists (page 448) for New York State five divisions of this religious group, all of these divisions having occurred over doctrinal differences. And to this day the various brands of "Exclusive Brethren" will have no dealings with the "Open Brethren" who were, in effect, excommunicated by Darby. Nevertheless the original theory about Christian unity and the original mode of worship of the Plymouth Brethren prevail in all the groups.

Small as the Plymouth Brethren have always been in numbers, they are more numerous than those outside their fold suppose. For many of their meetings are held in private houses; and when an assembly is large enough to maintain a hall for its meetings, this is usually tucked away on a side street and is never labeled by their name. Their effect upon Protestantism has, however, been considerable: their ideas have permeated the other sects and have tended in the direction of greater elasticity and less exclusiveness.

Their personal discipline, to which Sir Edmund Gosse referred in the letter from which I have quoted, is extremely exacting. Not only the slightest deviation from what is considered sound doctrine, but the slightest failure to live in the way considered becoming to Christians, brings about instant expulsion. That this does not result as often as one might expect in a withering moral complacency and spiritual pride is a proof that their spirituality is genuine, their moral discipline sincere as well as severe.

This discipline, it need hardly be said, is very unlike that of the Catholic Church. But the Plymouth Brethren's insistence upon orthodoxy, as they understand it, has resulted in their retaining more completely than any other Protestant body many of the essential Christian doctrines. In general it may be said that their positive teaching is Catholic—so far as it goes. Their characteristic insistence upon the priesthood of all believers is—apart from its denial of a sacerdotal priesthood—a Catholic doctrine, the consciousness of which the Liturgical Movement is doing so much to restore. And no Protestant body approaches them in the important place they accord to the Lord's Supper.

If in my adolescence I found their discipline somewhat irksome, I am now glad that I had to endure it. So also I am grateful that I had drilled into me a dogmatic system which the Catholic Church has indeed supplemented and enriched for me, but which on no important point that occurs to me I have been obliged to repudiate. There is more than might appear at first sight in the story of the sergeant who was putting some new recruits one Sunday morning into their various religious groups for church. The Catholics, the Church of England men, the Metho-

dists, the Congregationalists, and the Baptists were all lined up; but one forlorn recruit stood apart. "And what the devil are you?" roared the sergeant. "Please, sir, I'm

a Plymouth Brother." "Then fall in with the Roman Catholics." I can't help suspecting that I must have been that man.

The Truth about Spain

OWEN B. MCGUIRE

THE situation in Spain has not improved, and the outlook is not encouraging. The combined forces of Left Wing Republicans, official Socialists, Syndicalists, Communists, and Anarchists, who entered the elections of February as "the Popular Front," have begun by ousting Zamora from the Presidency. Martinez Barrio, as President of the Cortes (Speaker), automatically takes his place until June, when a new President will be elected as provided in the Constitution of 1931. Barrio is Grand Master of Spanish Masonry, and in all the so-called "Latin" countries Masonry is distinctly and avowedly anti-Catholic. In Spain, as was the case in Italy before Mussolini suppressed the Lodges, it is also in some uncanny way dominated by the French Grand Orient.

The situation in Spain must be confusing to the average Catholic reader. Apart from the fact that ignorance of the real Spain is general and has become proverbial, this is due to two causes:

1. As Catholics we have been accustomed to think of Spain as a "most Catholic country." For 400 years Catholic countries have been constantly calumniated in our literature, and, acting on the defensive, we naturally came to deny all that was included in the propaganda against Spain. Moreover, and especially in this country, we have been accustomed to dwell on the great work done by Spain in the past in colonizing, civilizing, and evangelizing the Americas, and thus to confound Spain of the sixteenth and seventeenth centuries with the Spain of the nineteenth and twentieth. But no people can live on the faith of their forefathers.

2. Another cause of the confusion for the average reader is the influence of a hostile press, hostile in its foreign news where Catholic Action is concerned, and hostile in its comments thereon. This hostility is not always conscious and is often due to ignorance. But the effect is the same on the average reader. I have already described the character of that Left "United Front" in the late Spanish elections (AMERICA, March 7). Now, if there arose in the sovereign State of New York a political party approaching that party even remotely in its attitude on religious liberty, property, family, education, "dictatorship of the proletariat," the New York *Herald Tribune* and the New York *Times* would, I believe, be the first journals in the State to denounce it as a menace to all that Americans hold dear.

I mention these two journals in particular because, if I am rightly informed, they are the two favorite dailies of educated Catholics in the metropolitan district. And if the menace, gaining in strength and volume, became approximately dangerous, they would, because of our basic principles in these matters, expect our support in their

denunciation and thank us for it when given. But what is their attitude toward the news from Spain and the actual situation in Spain?

Albin E. Johnson is, I understand, a free-lance newspaper correspondent. Within the week after the Spanish elections the *Herald Tribune* accepted a story from him which occupied two columns of fine print. I have gone over the article pen in hand and I can prove that it contains at least a score of misstatements of facts that are not only false but notoriously so—notoriously, because of the public discussion of them in the Spanish press. But that is not the worst of it. From beginning to end the article shows a frank and manifest sympathy with the whole Left Front, and even with the assassins of Asturias; and the opponents of this attempt to make Spain a western Russia are described by all the epithets which the writer believes will be calculated to make them odious in New York—"clericals," "reactionaries," "Fascists," and the rest. He even goes so far as to suggest that these Spanish Bolsheviks made a great mistake, which he thinks they will now have to remedy, in not imitating their prototypes in the French Revolution. To borrow their own phrase, these "reactionaries" should have been crushed "in blood and mud."

The *Times* is in a different boat. It has two correspondents in Spain who sign their dispatches with their names—William Carney and Lawrence A. Fernsworth—and against these I have no complaint. I know neither of them personally, although I have spent more years in Spain than either. They intend to be fair and usually state the facts correctly. But that does not satisfy the gentleman who presides at the foreign desk in the *Times'* office and edits their dispatches. To a dispatch from Mr. Carney in October, 1934, this gentleman added an explanatory appendage (a "shirt tail") of over a column in which the Bolsheviks of Asturias were exhibited as heroes and martyrs and their opponents, especially Gil Robles and his party, who were trying to save Spain from chaos and against whom this gentleman has a particular bias, were given all the odious epithets now used by Mr. Johnson, and some more. And his comments were in manifest contradiction to what the *Times'* own correspondents had been sending for two or three days previously.

These, I know, are serious charges to make against two conservative journals and should not be made lightly. But I submit that the Catholics of New York State have a right to expect that the writers on its two most eminent journals should inform themselves of the facts before treating of them, and that if they have personal bias against Catholicism, they should reserve it for exhibition

and discussion in their private circles. If the Editor allows me at another time, I promise to make good every charge I have here made.

As the Cortes has not yet settled down to serious work, it is difficult to make a forecast. Some think that Azaña will make a working arrangement for parliamentary purposes with the Republicans of the Right. That I do not believe. Azaña's hatred of Catholicism is too fanatic for that. Neither will he accept the support of the remnant of Lerroix's party; for his hatred of Lerroix also is intense, and one of his main objectives ever since the advent of the Republic has been to crush Lerroix and thus to have no rival to his own ambition. Others are of the opinion that he cannot carry on without the support of the Socialists, and that this will not be forthcoming unless he accepts their dictation. I do not share that opinion. The Socialists are not fools. The party is under strict discipline. They know there is at present no possibility of implanting a "Union of Soviet Republics for the whole peninsula." Their present revolutionary fever will cool down; and they will revert for the time being to the tactics which they have practised with considerable success for the past thirty years—that is, without losing sight of their ultimate objective to advance toward it by using their opportunities and all the means within their reach without breaking openly with the Government in power if it helps toward bringing the country to their ultimate objective.

For the past five years Republicans, both of the Right and of the Left, have frequently taunted the Socialists with the accusation that they "were never more at home than during the dictatorship." And that is a fact. They were quite tractable under the dictator. He used them as a disciplined organization against Syndicalists and Anarchists. Largo Caballero, who is now the most extreme of the Socialist leaders, he made a Privy Counselor; and the post was gladly accepted. When the revolution was preparing in 1930, its leaders had great difficulty at first in getting the Socialists to join them. As has been frequently revealed in the controversies that ensued, the Socialists refused to join up until they got proof that the leaders were "solvent men." The revolution was to begin in December, 1930, with a general strike. The strike turned out to be a fiasco because the majority were still lukewarm and fearful of a failure that might break the party, and would certainly impede its progress. The whole history of these events was threshed out in their first convention after the change of regime.

The Socialists will now see that they have a more alluring opportunity to advance their program than they have had since the advent of the Republic. The Left Republicans have promised them many things. Martínez Barrio is Provisional President, and will probably be elected in June for a term of six years. The next most likely candidate for that office is Albornoz, who is more radical and anti-Catholic than Barrio, and is also a Freemason. Besides, while Caballero has at present the center of the stage, there are other Socialist leaders whose counsels will have weight, who believe in "evolution" rather

than revolution, and who, rather than Caballero, gave direction to the party in the past. These men, in fact, believe that the implanting of a Socialist regime at present would be the end of Socialism in Spain for generations to come.

Among these leaders are De los Rios and Besteiro. During the dictatorship the party sent De los Rios to Russia to study the situation there. He spent a year in Russia and in a report to the party in a convention after his return he advised them to have nothing to do with the Third International, and that an attempt to imitate Russia in Spain would end in disaster. In discussing this matter in a speech at Valladolid in the summer of 1933, Besteiro said in answer to Caballero: "A proletariat dictatorship frightens me." He went on to explain, as he and others have frequently done, that Socialism in Spain has not the men sufficiently educated and trained to carry on the various functions of government. The only wise course, he said, was to go on perfecting their organization, educating their people, bringing in young recruits, and when they had gained a majority of the people to their views, as he believes they can by this policy, then take over the government of the country and implant the whole Marxian program.

It must be remembered that illiteracy is widespread in Spain. According to an article in Espasa's Encyclopedia, there are several Provinces in Spain where the illiterate are over sixty per cent—not of the whole population but of those over six years of age. And even that does not give an adequate idea, for if you can sign your name to a register, you are declared literate. The word used for illiterate is itself expressive—*analfabeto*, which means literally that he does not know the alphabet. Many of the Socialist Deputies in the Cortes barely know enough to read and write. In the Cortes of 1931 to 1933 they were nicknamed *jabalis*, because Unamuno one day when they were interrupting him turned to them and said: "There is no use reasoning with you people for you have not reason. All you know to do is to roar like a *jabali* (wild boar)."

I believe, therefore, that Spain is in for four or five years of a Left regime. The Socialists will support Azaña and perhaps take part in the Government as they did before. They do not want another election soon and will not precipitate a dissolution. Azaña will do his best to placate them. He will do his utmost to remain in power. First, because he loves power. He has confessed that it was his dream through life. Then, he wants to finish what he had begun in the biennium—to fill the key positions in the Army, Navy, Civil Guards (national police), judiciary, education, all the civil service, with men of his own stamp.

The outlook is not encouraging for Catholics. With the suppression of religious teaching in the schools it will be difficult to make headway. Indeed this is the greatest difficulty that now confronts the Church in Spain. Yet this period of probation may turn out to be a blessing in disguise. It has awakened Catholics from their lethargy and shown them the dangers to which they seemed to be

blind. It is already some gain that they have begun to do many things they should have done two or three generations ago. They are stronger in Parliament than they were during the biennium and when they do come into power again they will know better how to use it with discretion.

Notes on the LaFarge Exhibit

JOHN LAFARGE, S.J.

THE exhibit of John LaFarge's work given by the Trustees of the Metropolitan Museum of Art in New York City from March 23 to April 26 of this year naturally afforded much pleasure to friends and admirers of LaFarge and his work, recalling the exhibit in Boston that took place shortly after his death in 1910. Among the seventy-four pieces displayed they recognized plenty of old favorites, such as the "Paradise Valley," the "Halt of the Wise Men," some of the best of the Samoan water colors and of the flower pieces, the gorgeous "Peacock Window" transplanted for the occasion from its relative seclusion in the Worcester Art Museum, etc.

There were also many that were less familiar, some of which, as Benjamin of the family, I personally had not seen before; others that I may have seen but did not recollect, as the delightful "Hilltop," loaned by the Boston Museum of Fine Arts, with its two figures of the late 'seventies resting under the pines in the twilight. LaFarges and LaFargeites, of whom the most eloquent is Royal Cortissoz, were generally happy about the exhibit, though there were some grumblings that there were not more of the artist's best drawings. The big lunettes for the Whitelaw Reid mansion, "Drama" and "Music," were naturally part of the show; but it was depressing to see some of their early brilliancy faded and other effects of time on these cheerful creations.

As one who is not an art critic, I have been interested to observe on what points the critics of my father's work appear to be reaching an agreement. The judgment of the present time, I should imagine, has a good chance to be the final judgment of posterity. We are far enough away—in spirit even more than years—from the 'nineties, when LaFarge most flourished, for the principal revisions in estimate to take place that necessarily occur after an artist or writer has definitely taken his place in history—or in oblivion. Yet we are near enough to him to give a sober judgment, and avoid fantastic theories as to the man or his work.

For this reason I do not believe future generations will substantially differ from the conclusion of Henry McBride, writing in the *New York Sun* for March 28:

LaFarge has a definite place in our history as a teacher of art, creator of first-rate stained glass, and as a promoter of good taste. If the good taste he taught seems not to be too actively employed in present-day life nothing is static and lapses from the line of progress are frequent. Once the principle of good taste has been established it is definitely there and it is something in which the Prodigals, when iniquity gets too much for them, must return.

The critics are unanimous, so far as I have seen, as to the tremendous influence of LaFarge upon his generation; also as to the part that the intellect played in LaFarge's artistic work, quoting his remark to Mr. Cortissoz: "Painting is, more than people think, a question of brains." It is the predominance of this "cerebral activity" in a line of production which made a very brilliant appeal to the senses through form and particularly through light and color that has always made his art somewhat baffling for those who were not familiar with that "intention" upon which, in his writings, he laid great stress.

On the other hand, those who were more or less familiar with LaFarge's intentions, usually of a lofty and rather complicated description, find it difficult to stand away from the product in which these intentions were expressed and view his work merely as it strikes the eye. I, for one, am frankly unable to do so. Before most of his work I experience only a bewildering combination of matters about which I know my father was thinking—and usually talking—and the outward form that they finally took, which might or might not convey the idea, as circumstances or mood determined.

The difficulty with this intellectualism was that it occasionally became topheavy. A good deal of LaFarge's work seems to me to fall into three categories. There is the type of painting which the critics complain of, where the artist seems unable quite to lose himself in his work, with a consequent detriment to emotion, passion, concentration of effect. Such, for instance, is some of his later religious painting, which is represented in this exhibit by such figures as the two "Adorations." These grandly draped, exquisitely posed figures retain the atmosphere of the studio. They are either sketches for something more finished to come, or finished works that still recall the studio sketch that gave to them birth. These statuesque young men and young ladies—sometimes not so over young—properly garbed and winged—retain somehow a haunting memory of the vested choir of some very distinguished Episcopal church. They are very finely executed commissions with a definite religious label.

Personally I love these old things for the memories attached to them and for what I know he really had in mind. But I do not see that they will inspire many people to heroism, prayer, or even to contemplation. They will remain charming studio pieces, on a grand scale, for humble young art students of all times.

Indeed, I expressed myself to that effect to Father at sundry times and I think he saw the point, for he accepted it benignantly, and gave me what was probably the correct explanation, that he was overburdened with the commissions he had undertaken, and that the disappointing effect was the result of fatigue as much of anything else. But I cannot quite absolve him on that point alone. I think that some of his admirers let him off too easy as to his integrity of performance. His persuasiveness and eloquence as to what he had in mind made them a little oblivious to the manner in which he carried it all out. And the epoch in which he worked, as well as the surroundings of a New York studio, were not such as to

force that critical appraisal of spiritual content which another time or circumstance might have demanded. But the patrons were practically all non-Catholic, which was a spiritual tragedy for a deeply religious Catholic painter like LaFarge, and the numbing effect of this habitual relationship impaired the quality of some of his most ambitious work.

LaFarge, too, was always a little afraid, technically speaking, of the human form unadorned, which seems to have led him to a preoccupation with draperies. This, in turn, reacted to some extent upon the human warmth of his figures.

In the second and larger category, I should place those works in which the idea, simple or elaborate, is fully used with execution, emotion, or even passion. Happily there is no dearth of such. Among his religious paintings there are such deeply spiritual and emotional achievements as the "Nicodemus and Christ," which appears in three forms, one, a painting in the National Gallery of Art, in Washington, D. C.; another, a mural painting in Trinity Church, Episcopal, in Boston; the third, a window in the Church of the Ascension, Episcopal, in New York City; or the various scenes of the Wise Men and the Birth of the Saviour, where his inner ideals of reverence, love, and genuine devotion found unrestrained expression. Such, too, were the early illustrations as the "Fisherman and the Djinni," the portraits of children, and other events of his artistic youth which have always made us regretfully wonder what LaFarge might have been as a purely intra-studio creator had the heavy hand of decorative murals and glass not been laid upon his shoulders.

In this category, too, I should place his water colors of South Sea life. These have been hauled over the coals in recent years for not being Gauguinesque, for being too refined, academic, and what not. But I have never been able to accept the honesty of such criticism. Though I have never seen Samoa, and probably never could see a Samoa today like the unspoiled paradise of those vanished days, I am convinced that LaFarge painted directly what he saw. That he saw one thing and that the Gauguins and others even more revolutionary saw things much cruder and less pleasingly Homeric, is simply a fact, to which the pictures give evidence. Why is it such an artistic sin to see something delicate, fluttering, rhythmic, or statue-like among primitive peoples, when others behold only human clods and stumps?

To put it very simply, LaFarge *could* "lose himself," he could achieve considerable, even if not revolutionary or ecstatic fervor. Where he failed, it was because LaFarge somewhat fell down on the tremendous job of being himself. If you doubt that, look at the four wholly spontaneous, youthfully fresh lunettes in the Minnesota State Capitol, done in the artist's last years.

In the third category I should place those many works, expressed in nearly every type of medium, which are not burdened with any serious idea extrinsic to the work itself, but which directly express his genuine passion for the marvels of light and color. Such are the ineffable

flower paintings, which appraisal no one appears to gain-say; such, too, his most technically triumphant glass.

Here, again the recollection of the childlike enthusiasm with which these things were planned, plotted, and worked out enters into any personal appreciation of the exhibit. The flowers, for instance, were things lived with, not merely placed on a table for an easel study. The Lily Pond on the Ocean Drive in Newport where they were gathered; the black lacquer bowls that he had brought back from the East for this particular purpose; the particular spot in the house where the changes of reflection morning, noon, and evening might affect them; their bud-dings, unfoldings, and witherings, were part of one's life, that the painting itself might in turn be a living thing.

As to the intrinsic value of all this material I have only a vague idea. That rests with the critics, and the final estimate, in all probability, will be colored by the developments that society itself takes. No one knows what room the future has for the purely decorative. Only it is inconceivable that anyone could put *more* thought—if thought be of value—into that type of artistic process than did LaFarge.

One interesting question in conclusion. The critics are divided as to the prerogatives of the water colors and the glass. (Neither of these, curiously enough, have ever seemed to me to be quite the essence of LaFarge, but then most people achieve repute by things that are not quite their essence.) Such a decision would obviously depend largely upon the point of view.

* If you examined the three decorative windows that were placed conveniently in hand-reach at the exhibit, you doubtless observed that they were real constructions, combining to high degree science, craftsmanship, and artistic feeling. They were not so much colored windows, so ordinarily understood, as mosaics of jeweled glass, fired, ingeniously moulded into flower shapes, welded together, juxtaposed and superimposed according to chemical formulae and industrial methods which LaFarge developed through several years of painstaking study in an obscure workshop in Brooklyn, and in subsequent years of experimentation. So too, on more architectonic, though less technically intricate scale, were his large religious windows. Glass, therefore, was his supreme achievement in a happy combination of intellectual research, skilful craftsmanship, and natural good taste. It also most strikingly exemplified his influence, since few American-made windows fail to recall the LaFarge technique in one way or another.

The water colors, on the other hand, were the work of the creative mind at play. They represented not a *combination* of gifts and enterprises, but a perfect *fusion* of mind and hand. Thus they appear to be more an expression of his purely creative self than the glass which expressed the craftsman, the organizer, and the student. Our preference, therefore, as to water colors or glass would seem to depend upon our interest in LaFarge as a purely artistic personality, in the more limited sense of the word, or as an organizer and director of a pioneer movement in American cultural life. Such a preference, I should imagine, would be always open to choice.

Education

Left-Handed Justice to Catholics

PAUL L. BLAKELY, S.J.

IN the Bill of Rights which prefaces the Constitution of the Commonwealth of Kentucky, we read "... nor shall any man be compelled to send his child to any school to which he may be conscientiously opposed. . . ." This guarantee is found in Section V, written by Thomas Jefferson as the Commonwealth's charter of religious freedom. The words which I have quoted, however, were inserted in the Constitution of 1891, at the instance of my dear friend, the late Edward J. McDermott, of Louisville, a scholar and a gentleman of the old school, whose memory is held in benediction by all who knew him.

Probably what Mr. McDermott had in mind was legislation of the type proposed in Michigan, and especially in Oregon, some thirty years later. Had not the Supreme Court of the United States intervened to declare that the Oregon statute violated guarantees of the Federal Constitution, this anti-Catholic mania would have spread, for it had the same source and appeal as the Ku Klux Klan which a few years later swept many parts of the country. But the movement could never have been brought to a successful issue in Kentucky. Mr. McDermott's foresight made it impossible for the legislature, or even for a majority of the people, except through an Amendment to the Constitution, to force any Kentucky child into a school to which its guardians were conscientiously opposed.

Yet with the rest of us, Mr. McDermott did not appreciate the fact that this guarantee was insufficient. Or, if his vision was keener than that of his contemporaries, he may have concluded that it was impossible to obtain more at that time. The parish school system was not the firmly established institution which it is today. Some forty years earlier the First Plenary Council of Baltimore (1852) had exhorted the Bishops *per viscera misericordiae Dei* to found parish schools as soon as possible, and this exhortation was repeated fourteen years later in Title IX of the Second Plenary. By 1867 the "Catholic Directory" had begun to publish lists of parish schools, but under the stress of the times not a great deal could be done, and the register was not impressive. Still, the principle had been established that wherever possible a school should be built in every parish. The wishes of the Council were strongly reinforced by the decree of the Sacred Congregation of the Propaganda in 1875, and after that year the parish school began to take its place as a normal part of every parish. By 1884, the year of the Third Plenary Council, the discipline of the Church in this important matter had been fairly fixed and promulgated. Hence the language of the Third Council is mandatory rather than exhortatory, and almost one-fourth of its decrees, as Dr. Guilday points out, "are devoted to the subject of Catholic education."

The Catholic elementary school was, then, a familiar part of Catholic life by 1891, when Mr. McDermott proposed his addition to the Bill of Rights. Nevertheless

many Catholics, especially in those parts of the country where Catholics formed a small minority, were none too anxious to expose it to the public gaze. Toleration they had; they scarcely dared hope for more. The elders remembered too well the riots of the Know Nothings, the troubles under Grant which just stopped short of an Oregon law on a nation-wide scale, and the anti-Catholic hatred which by 1890 had brewed the bitter bigotry of the A. P. A. Having established their schools, and founded at least the beginnings of a system, they probably felt that their best policy was to let well enough alone. In view of the temper of the times, Mr. McDermott did not timidly ask too little, but boldly asked much, when he proposed that in Kentucky at least, no man should be compelled to send his child to a school to which he was conscientiously opposed.

Yet, as the Rev. Dr. George Johnson observed at this year's Convention of the National Catholic Educational Association, Catholics all over the United States are practically compelled to send their children to schools which they cannot in conscience approve. Not only is this true of the United States as a whole, but it is also true of Kentucky where, it might be supposed, the Bill of Rights precluded this moral compulsion. It is quite true that no State now has an Oregon law; quite true, also, that every father enjoys the legal right to select the school which he deems suitable for his child. But in the exercise of this right, protected by the Constitution, Catholic parents are held back and hampered in so many ways that by at least half of them the right cannot be exercised at all. The State compels them to pay their share of the tremendous costs of the public-school system, and compels them to send their children to school. But it does not provide schools which Catholic parents can conscientiously approve.

Thus the right of the Catholic parent to live his religion is subjected to penalty. Should he wish to exercise his religious liberty, in addition to paying the costs of the school which he cannot approve, he must also pay for a school in which the teaching squares with his religious convictions. Here we have rank injustice, and open suppression of the full exercise of their religion by millions of American citizens.

It is sheer evasion of a difficulty, and a cowardly evasion at that, to reply that even granted the injustice, there is no way of mending it. Canada has found the way; so did Germany in the old days; so, too, at least in part, have Great Britain and her colonies. The way has not been found in the United States because principles that are definitely anti-Christian—although recognized as such by few, it may be—have been permitted to shape our public policy in education. In striving to keep clear of the boggy of "union of Church and State" we have succeeded in devising and maintaining a system of elementary and

secondary schools (and in some localities city and State colleges and universities as well) which, as Dr. Luther Weigle, of Yale, pointed out ten years ago, please no one but the atheist.

We must shake off our timidity, and present our cause in the open. There is just one school system in the United States which is genuinely American in origin, and that is the Catholic system. Schools without God, schools without definite courses in religion, were unknown to our colonial fathers. The men who founded this Republic considered schools to be the ordinary means of teaching religion and morality, and as such recommended that they be established by public authority. Our Catholic schools are not the aliens in this country, for they are of the old manner and tradition. The foreign intruder is the system which, by some curious inversion of the principles our early Americans held, we have built on an outworn Hegelianism, and stamped "the public school."

In these days of crashing ideals some of us in this country still believe, with Washington and his associates, that the preservation of this and of every Government founded to preserve ordered liberty, depends upon the spread of religion and of morality among the people. There is but one educational system which can successfully oppose the flood of Communism and its consequent immorality, private and public, which is rising higher in this country every day, and it is the Catholic system from the kindergarten to the university. In these schools alone is the student taught that good citizenship is a duty imposed by religion, and that he cannot be false to this duty without being false to his God. Yet for our allegiance to these schools, the strongest bulwark, to paraphrase Washington, of good government, limitations are put upon our religious liberty, and Catholic citizens are obliged to pay for schools without God as well as for schools which teach that man's highest allegiance is to God, the source and sanction of every duty. This is not merely left-handed justice to Catholics; it is arrant injustice.

It has been objected that a policy permitting Catholics to use the money which they pay for public education to support schools which they can in conscience patronize would be, by reason of its complexity, exceedingly difficult to formulate. What complexity? Many a difficulty is insoluble only until it is intelligently examined. But be the difficulties great, they will at all events be nothing in comparison with the difficulties we store up for our children and for our country by refusing justice to the Catholic school, or, rather, to Catholic citizens who cannot in conscience approve of the school divorced from religion. For the beneficiary of all participation in school funds raised by taxation is not the school, but as Chief Justice Hughes held in the Louisiana school-book case, the child and his parents, and, ultimately, the State as well. So much for justice; but the State has duties to itself. When it insists that it can support those schools alone which please none but the atheist, it cannot raise up a generation that is ready and able to beat back Communism, and its liberty-destroying agencies of social, economic and moral disorder.

Sociology

The Gauley Bridge Victims

LAWRENCE JOSEPH BYRNE

GAULEY BRIDGE, in Fayette County, West Va., is such a small community that it is not even indicated on the ordinary maps of that State. It will, however, be long remembered as the scene of one of the most tragic underground calamities in American history. West Virginia has had its quota of great mine disasters; there was the one at Monongah in 1907, which cost the lives of 361 men; in 1914 death came to 181 at Eccles, and the following year 112 perished at Layland. Unlike the others, the Gauley Bridge disaster was man-made, and could easily have been prevented. It was not due to a cave-in, but to the breathing of silicate dust which causes silicosis, an incurable disease certain to bring death to its victims. More than 400 have already succumbed as a result of inhaling the deadly silicate dust while working in the Gauley Bridge tunnel, and 1,600 more are awaiting the fate which they know is theirs.

Although the tunnel at Gauley Bridge was finished in 1934, the startling conditions which prevailed during its construction have but recently come to light. Last December a radical Chicago tabloid sent a correspondent to Gauley Bridge to investigate rumors that scores of men were dying from silicosis. The information gathered by the reporter was almost unbelievable, and when it was printed by the paper it caused quite a sensation. A Middle-Western Congressman brought the facts to the attention of Congress, and the Labor Committee of the House of Representatives launched an investigation. Since that time the big metropolitan newspapers have given it some space, but the general public still remains unacquainted with the facts underlying the Gauley Bridge affair caused by an unholy thirst for profits and wanton disregard for human life.

What is the true story about the Gauley Bridge tragedy? In 1929, the New-Kanawha Power Company was set up by the Electro Metallurgical Company of West Virginia, a subsidiary of the great Union Carbide and Carbon Company, to construct a four-mile tunnel through the Hawks Nest Mountains between Hawks Nest and Gauley Bridge. The purpose of the tunnel was to divert the waters of the New River to develop hydro-electric power. As the New River is a navigable stream it comes under Federal jurisdiction, and a license was therefore necessary before it could legally be diverted. No license was ever obtained by the New-Kanawha Power Company, and as a result of this violation of the law the company is being sued in the courts by the Federal Power Commission. The reason why a license was not obtained is now obvious—Government inspectors would have supervised the working conditions in the tunnel, and compelled the company to protect its workers from the silicate dust.

About 2,000 were employed on the tunnel project. Many hundreds of these came from other States, even from as far south as Georgia. The contractors who were

engaged by the New-Kanawha Power Company to do the construction and engineering work on the tunnel dispatched scouts to neighboring States to spread the word that work could be found in Gauley Bridge. Negroes especially were desired, because they worked for lower wages. Those who migrated from other communities were housed in hastily built temporary shacks. Two to three families were housed in these miserable hovels. George Houston, one of those who worked in the tunnel, tells the procedure followed in getting the men to work in the morning: "They had a shack rouser named McCloud who carried a gun. He was a deputy sheriff, and every morning he went up to the shacks and made the men go to work. They made the men work whether they wanted to or not. Even if they were sick, they made them work." Negroes received twenty-five cents an hour and whites thirty cents an hour. For a twelve-hour day this meant \$3.00 a day for a Negro and \$3.60 for a white worker.

Dr. Emery R. Hayhurst, chief of the Division of Hygiene of the Ohio Department of Health, who has made an investigation of the working conditions under which the tunnel was constructed, gives the method followed in digging the tunnel:

The tunnel was worked in three levels. One group of workmen pushed ahead at the top, a second group followed them at an intermediate level, and a third group cleaned up the lower sides and floor. The procedure was to drill for and set off dynamite charges, and then after the explosions the electricians went right in and strung the lights, after which the workmen followed for the loading of the loosened rock. In drilling the holes for the insertion of the dynamite charge, the dry process was used. This meant, of course, that the air was always full of the dangerous silicate dust, breathed in by the men during the hours they were in the tunnel.

Commenting on the further lack of precaution taken to safeguard the workmen from inhaling silicate dust, Dr. Hayhurst declared that "dust masks could have been provided at a small initial cost, but the biggest objection of the company was that the men would have been required to stop work once an hour to wash out the wet sponge in the nozzle of the mask. They didn't want the men to lose the time." When the West Virginia State Bureau of Mines sent inspectors to Gauley Bridge, the company placed a canvas duct about two feet in diameter equipped with an eighteen-inch suction fan in the tunnel. Dr. Hayhurst says this fan was "totally inadequate."

Part of the tunnel was dug through pure silicate, a highly valuable product. The quartz was sold, and used without undergoing any further refinement. In fact, the tunnel was purposely made much larger than necessary when it was discovered that the silicate was so pure. According to Dr. Hayhurst, who is an international authority on pulmonary diseases, the dust from that portion of the tunnel which contained pure quartz was enough to cause silicosis if breathed for even twenty-four hours.

After work on the tunnel had progressed for about a year, many of the men began to feel the effects of the first stage of silicosis. The tiny particles of silicate had become lodged in their lungs, thus causing the growth of a fibrous tissue which closed the air cells and made breath-

ing very difficult after slight exertion. This condition of short-windedness was accompanied by lassitude and sickness. At this point the New-Kanawha Company hired Dr. L. R. Harless, who had practised medicine in Gauley Bridge for forty years, to attend the sick workers. The company also engaged an undertaker named Hanley White to bury those who died. The mortician, who was paid \$55 for each body, buried nearly 200 men in his mother's cornfield about forty miles from Gauley Bridge. Some men left Gauley Bridge to return to their homes when they became sick. Hospitals in New York City, Baltimore, and Chicago have records of men who died in their wards from silicosis contracted at Gauley Bridge.

A young lawyer, Wyatt Teubert, was instrumental in exposing the cause of the many deaths which were occurring in the ranks of those engaged in the work on the tunnel. A former teacher of mathematics in Yale University, Teubert made a visit to Gauley Bridge to see his mother. When he arrived, many rumors reached his ears that the tunnel workers were dying "like flies." Teubert persuaded the mother of one of the victims to have the lungs of the dead man sent to Dr. Hayhurst in Columbus, Ohio. Dr. Hayhurst sent back word that the man had died from silicosis. The company was sued, and eventually settled the case out of court for \$800. Before the money was turned over to the mother, two more of her sons and an adopted boy succumbed, as a result of inhaling the silicate dust in the tunnel.

Hundreds of suits have been filed against the New-Kanawha Company. Many of the claimants, badly in need of cash, dropped their suits on payment of from \$50 to \$100. Some of the others were thrown out of court for lack of evidence. One case reached the Supreme Court of West Virginia where a decision was handed down holding the power company guilty of negligence. There is a hundred-year-old law in West Virginia which bars employes from suing their employers for injury after one year. Thus, compensation may, in many cases, never be forthcoming.

The Congressional investigation of the Gauley Bridge tragedy is still in progress. An inquiry will go a long way in helping to prevent greedy companies from treating human beings as mere machines.

DESOLATION

Here is the hill with the ruin upon it,
The square atalaia, the crumbling wall,
The tower you reach by a primitive ladder,
Holes in the stonework, and that is all;

Nothing but windbeaten rocks overlooking
Windblasted heath, and a scowling sky;
But hold, what is that ragged unlovely movement,
And hark to its sudden ululating cry;
Gibbering, mowing, contorting distortions,
The idiot renders the scene complete;
Banditti amid this forlorn desiccation
Would not be so fearful, so utterly meet.

Whatever its past, the future is present;
Whatever the cause, the effect omits
More than the unknown beginning; whatever
The measurements be, the pattern fits.

KATHERYN ULLMEN.

With Scrip and Staff

IN the April *Harper's* Louis Adamic describes in detail an educational experiment on radical lines that is being carried out under Prof. John Rice at Black Mountain, in North Carolina, by a group of teachers and students that, following a disagreement, broke away from Rollins College in Florida. Mr. Rice is the son of a South Carolina preacher, and wishes to start a new kind of college, "to perfect a procedure of education predicated upon the concept that both the world and the individual who is to be prepared for it are changing, moving, dynamic." Pupils are to be taught to "be intelligent" and to "be mature." The college will appeal "to millions of Americans . . . who, weary of individualism, wish to lose themselves in, or identify themselves with, something bigger and better than themselves."

Freedom is the rule in this experiment. Teachers and students are blended; there are no required courses; the community itself is the pupil's teacher. Mr. Adamic predicts great extension of this type of educational experiment. This is a mere conjecture; but on the hypothesis that his prophecy is correct, it is worth our while to observe certain contradictions in the scheme.

The element that this North Carolina project seems to lay most stress upon is "group influence." "To appreciate it fully," says Mr. Adamic, "one must experience it."

I might add that almost nothing can happen in that great hotel-like building which, though no one is spying, everyone cannot know in an hour; and that it is a rare person who comes there and stays two weeks and is not better known than where he lived before, no matter how long. The BMC community, so to speak, psychologically strips the individual, and there he stands revealed to everyone, including myself—and finally likes it.

I wonder if these experimenters realize that such a "group influence," far from being a liberation of the soul, is the most heartless of all tyrannies, when it is allowed to run unchecked. It was "group influence" that made life a torture for sensitive high-minded boys in the English public schools until Matthew Arnold mitigated it by his humane methods. Even among souls knit together by a sublime common purpose and safeguarding the individual's rights by careful prescriptions as is the case with Religious Orders in the Catholic Church, the "group influence" is the hardest trial for the novice, and would be unbearable were it not for mutual esteem based on Divine Faith and the bond of supernatural charity. In the long run, how can it be anything but a hell when God and spiritual destiny are abolished, and animal passion allowed to run its course?

"Sex morals?" says Mr. Adamic. "One is free to do anything, but the admonition always is 'Be intelligent!' and on that basis nothing occurs that might create the possibility of a scandal to harm the college. The moral control pertaining to everything is within the group."

Apart from the blasting effect on character of abandoning any higher moral sanction—apparently intolerable to the BMC mind—how about the inner contradiction of

the thing in itself? When sex relations occur between students in a co-educational college, without disturbing the outward conformity of life, it seems pretty obvious that "being intelligent" means what is otherwise referred to as "being careful"; that of avoiding the natural consequences of such relations in the social order, which would be the advent of children. "Group influence," therefore, applied as it confessedly is in such an institution, to the most intimate phases of life, would be set in motion to frustrate the social purpose of a human being's most distinctively social act.

With the idea that a school or college should, as Mr. Adamic says, "fuse intellect and emotion," that it should seek to produce not mere thinkers or mere doers but a union of both, I am entirely in accord. That, after all, is the idea of a Catholic college. Persistence in maintaining such an idea against the artificially standardized, departmentalized systems of modern times has caused us some of our main difficulties and misunderstandings. But the very loftiness and perfection of the idea demands that it be carried out in its entirety, which means a trans-human ideal as the only solution for human problems. Deprived of the trans-human, the idea sinks to the subhuman; and the attempt at liberation of youth effects in the long run a mental and moral slavery against which future generations—if they survive—will revolt as readily as do these experimenters against the education of their own time.

AMONG the Llanos Indians of South America, "murder is severely punished, but murder of a political enemy is considered as a virtue." This latter trait may be due to the influence of political campaigns in North American presidential years. Dr. Herman von Walde-Waldeg, who reported upon his studies of these Indians at the Catholic Anthropological Conference held at Fordham University on April 14, warned the ethnologist that if he "wants to understand the morale of the native, his rites and customs and his exterior actions he must first of all consider the interior meaning of the facts, submit them to a severe analysis and above all exclude all sorts of *a priori* opinions which only spoil the truth and make any further investigation extremely difficult." This done, he will be surprised to find how strictly the native lives up to his principles, and sets an example to his supposedly civilized brethren who feel free to ignore any and every element of morality if it suits their private convenience.

How much of such primitive conformity is due to "group influence," or purely social sanctions, and how much to some concept of a Supreme Being—which, as was pointed out by the Rev. Joseph F. MacDonnell, S.J., of Weston College, alone could give conclusive basis to the moral law? The conclusion reached by the Rev. Dr. John M. Cooper, of the Catholic University of America, from a careful analysis of the ethnologists' findings, was that "while a moral code, and one very like our own Decalogue, is of universal distribution in primitive cultures, a sense of genuine moral obligation, although widely found in many primitive cultures, is absent or nearly so from many others."

THE PILGRIM.

Literature**The Literature of the Blasket Islands**

MARY H. SCANLAN

(The first of two articles)

ARE many of the islanders "nimble at the pen," or did it just happen that these families began to express themselves? How proud we would be here in America if one of our Kentucky mountaineers produced a literary masterpiece in the same category with "Twenty Years A-Growing"! Yet, as you tell it, your islanders have not much more education. Whence sprang their spark of genius?

Thus I had written to one of my friends at home of the Blasket Islands and of the two men and the woman, who in the last few years have written books about the islands and the simple lives they themselves live there. This was her response. The same question, perhaps, is in the minds of many today who know something of these small, wild islands that cluster around Kerry's southwestern tip, and of the three good books they have produced.

It is strange, and more than strange that this tiny settlement of less than thirty white cabins, this settlement that has so little contact with the mainland, whose children receive but the rudiments of education in the one bare-roomed schoolhouse that tops the hill above the straggling village, should boast of authors whose books have been "best sellers" on both sides of the Atlantic. But could you spend a few weeks living with these people on Great Blasket Island you would not find it so strange. Similar only in respect to their isolation and meager education are they to the men of our Kentucky backwoods.

After Cromwell's scythe and flaming brand had left its black smouldering scar on the hills and fields of Ireland, princes were dwelling in thatched roofed huts and poets begged by the wayside. Cromwell robbed the farmers of their rich and fertile holdings and sent them out of Meath, Offaly, and Leix, west to Connemara's sterile waste lands and Kerry's bare hills. But more than that he had despoiled the courts of Gaeldom and deprived Irish poets of the patronage that had been theirs in abundance. In all the long cycles of Irish tradition, high honor had ever been accorded the poet by the Gael. In courts of lords and princes he was a welcome guest. But, when these courts were leveled, and their royal masters exiled to turf fires and earthen floors, the poets, too, shared their fate. They began wandering the rocky, winding roads of Connaught and Munster with a new and plaintive string in their harps.

Cromwell's successors brought little relief, so the people of southern and western Ireland knew dire poverty, knew insult and humiliation, but they clung to their love of learning and especially their love of poetry. The old poems were rhymed and the old songs sung for audiences as appreciative as ever crowded chieftain's hall in the older days. Indeed, the seventeenth and eighteenth centuries have given Erin some of her best poets. But Ireland had still another drop in her chalice.

Poverty she had chosen and endured, (and we must remember that she did choose it, freely and deliberately, though the glittering alternatives of wealth and power might have been hers). But now fever and famine stalked the land. The people migrated to the seacoast, there to scour the beaches for seaweed, crabs, and periwinkles, and strain the very sea for its fishes. It was at this time that the Blasket Islands received a great increase in population, although for centuries they had been more or less inhabited. Now, many families from the interior of Kerry and Cork came flocking to the seacoast, and then to these sheer cliff islands that, about three miles from the mainland, bulk out of the blue, blue Kerry sea.

Poor, these people certainly were, and famine stricken. Yet, in their veins ran the blood of the old dynasties of Ireland, and on their lips and in their hearts were the words and the fine music of the poets of Munster. Knowing this you would not be surprised, and you looking at the men and women of the Blaskets, to see their broad shoulders and their high-held heads, their clear eyes with a sparkle of the old pride still there. You would not be surprised by their graceful courtesy and their high moral values. True to their tradition they have remained, unwittingly perhaps. So very unlike the Kentucky mountaineer is the Blasketman in his heritage. Love and know literature, the literature of his own land particularly, he does. Therefore, considering their ancestry, it is not strange that the people of the Blaskets should write and write well.

But we may wonder that the intervening years, especially these latest ones, have not changed these people. We may wonder that poverty has not degraded them and that lack of regular education has not weakened them. To understand this you must realize the situation of the islands. That three miles of intervening ocean is rough, and on stormy days impossible to cross in the black canoe of the islandman. So you see, contact with the mainland is frail. They live as a community apart, self-sacrificing, self-supporting. For them the passage of the years, even these post-War years of quickened tempo, has brought little change. Their lives are simple in the extreme and they live them fully and well. Poverty they do know, but it is like the poverty of Nazareth—a hallowed poverty that sublimates and does not degrade.

As they have treasured their Gaelic tongue, and their Gaelic tradition of learning, they have, of course, kept their faith strong and pure. Implicit trust in God kept them from that rebellion against poverty which is so terrible to see. A simple outlook on life is theirs, a clear understanding and tenacious grasp of a few ideals. God keep them thus. It is like a promise of the peace of Heaven to walk down on the island hill paths into the quiet village, past the white cabins with their shiny black roofs, past the hospitable half-doors, past the shawled old women who pause in their knitting to call the blessing of God upon you and your journeying.

Highly educated they are not, it is true; that is, in the strictly formal sense of the word. They receive the equivalent of a good grammar-school education in their island

school. Some of the elders of the village boast that they have never been to school in their lives. Yet, these old men can not only read and write their own native Gaelic, but can even read and understand the "Dearla," as they call our English. That same deep respect for education that induced these fathers and grandfathers to train themselves, leads the youth of today, by hook or by crook, to obtain more knowledge than can be found in the school. Every cabin has a little library; some, only one or two books of Gaelic verse, others ten, twenty or even thirty. The Blasket boy likes to read and loves to listen to old tales.

Tradition has it that not so long ago the Kerry farmers did the haranguing and bargaining of their cattle fairs through the medium of Latin or Greek. This may be an exaggeration, but it proves, at least, that the classical languages were well known in Kerry, and that Munster has well deserved her epithet of "Munster of the Scholars." The education of a Blasketman has a firm rudimentary foundation, is disciplined and enhanced by traditional lore and fragments of classical learning. For the lives they must lead, their education is sufficient. Sufficient it is, too, for them to write simply, sincerely and spontaneously, as the genius writes, not trying to wrench thought or expression into any prescribed mould.

Three books, I said, have come out of the Blaskets. They were written, of course, in Gaelic, for that is the only language you ever hear on the Blaskets. Indeed, its soft harshness seems well attuned to the other sounds of the island, to the moan of the waves against the cliffs, the keen of the wind in the caves and on the hillsides, to the mocking of the white sea-birds, to the rhythmic splash of the oars as the canoes go out to the fishing. But the English translations, (and fine translations both are, with the lilt of the Gaelic in the English words and the twist of the Gaelic fancy in the English phrase) of two have already appeared on the American market. The third is as yet not released, even in its Gaelic edition.

LATE SPRING

Here is the ruin of Spring in a handful of stalks:
For the buds were stricken with death and the stripes of the wind.
After the first, false warmth, the lift of the cold.
The chill struck deep to the roots and they withered away,
The yellowing petals were whirled down the garden walks.

But, seeking the sky, the flowers will triumph gain
For joy in high summer; then, in their blossoming raise
Exquisite, happy faces to bless and to praise
Him, the Renewer, who calls them again into bloom.
And soft on their petals shall fall the kiss of the rain,
The rose and the lily shall stand in their conqueror's room.

How have we wrought that our fragrance must go with the wind
And our words be only a whisper that dwindles and flies?

Those who remember will think of us only as ones
Once in the world who foolishly looked to find
Eternity caught in a petal's breadth, bread in the stones,
Who said of themselves that everything droops and dies,
Forgetting the One in a garden whose agony bought
Renewal of Spring in the souls of the halt and the blind,
Flowers and fruit of the spirit beyond all thought.

J. G. E. HOPKINS.

A Review of Current Books

Glamor vs. Truth

THOSE FATAL GENERALS. By E. V. Westrate. New York: Knight Publications. \$3.00.

THIS book is not the composition of a pacifist. Mr. Westrate is rather an iconoclast. He is such not out of any desire for mere destruction, but because he has the nobler aim of reinstating historical truth where so far too much legend held sway. Popular traditions somehow cover the realities of hard life with a tapestry of colorful legend, much to the loss of the right understanding of the past. To tear away this sham and show the truth behind it, is the purpose of Mr. Westrate's latest book.

He blames the unfitness of most of the Colonial generals and he substantiates his charges from trustworthy sources. But he blames the Continental Congress even more for its ignorance and lack of advice in appointing its generals. While he delivers a biting tirade against Gates, Sullivan, Wilkinson, and many others, he portrays Washington in the lines of a true patriot and leader. He does not belittle the treason of Benedict Arnold, because he shows that unhappy man in the true light of his valuable service up to the hour of his unfortunate fall. The War of 1812, the Mexican War, the Civil War—the author probes them all mercilessly to find just values to put upon their military merit. Grant and Burnside are shorn of much of their glamor; even Robert E. Lee and McClellan are not spared. For General Custer Mr. Westrate has only withering irony. Then follows the Spanish-American War and finally the World War. To General Pershing, as formerly to Washington, the author tenders a just mead of praise, not so much for helping to win the War, as for sparing human holocausts.

There is much high-power invective and much irony throughout the story, but there is also a lot of fine plain and direct prose. Valley Forge loses nothing of its genuine romance when the author tells us:

The tragic picture has been offered as a portrayal of the acme of heroism—which it was—caused by the poverty of the country—which it was not. . . . The country was anything but poverty stricken. The summer of 1777 had been unusually fruitful in the fields and the looms of the patriotic women had never been more busy to meet the army's needs. . . . Not one moment of the suffering endured at Valley Forge was necessary. . . . hundreds of hogsheds of shoes, stockings, and other clothing, blankets, food, and complete winter equipment were lying along the roads and in the woods waiting only for the transportation. . . . which the Congress-controlled commissariat failed to provide.

Mr. Westrate is fearless in denouncing historians who have fed these legends with glamor at the cost of truth, and he singles out Fiske directly among others. These historians have tried to make out excellence and heroism where there was only ineptness and selfishness. Still another popular legend is exploded by the author in his realistic description of the romance of Custer's last charge.

Custer's Last Fight was not a fight, it was a rout. He did not gather his men about him and make a heroic stand. He fled for his life. His men were brave enough, but the story that Custer gathered his two hundred to fall in one great fighting circle, defying the Sioux to the last, is pure fiction. The bodies of Custer's men were found scattered far and wide over a distance of three miles, revealing their desperate and wholly justified rush to escape.

A fine bibliography covering the wars of America closes this really readable piece of historical research. The task of a critic is never pleasant, but the role of an iconoclast is even less flattering. Many a reader will criticize this book because it has broken his icons rather than because it lacks that which he may think should be present. Very few footnotes guide the reader to the

sources which Mr. Westrate consulted, and comparatively few direct citations appear. But the author assures us that it was the material itself which suggested the book and to cite a complete list of the sources would be impossible. The literary style of the book is easy and clear, and because the work is evidently intended to be read by the average reader rather than to be the ornament of a scholar's library shelves, its whole get-up meets that purpose.

JOSEPH ROUBIK.

The Happy Realist

THE UNFINISHED UNIVERSE. By T. S. Gregory. Sheed and Ward. \$3.00.

THE English edition of this book appeared a year ago. Since then it has received flattering reviews in England and some commendation in America. Whether or not this fact interests the prospective reader, at least it is evidence that the American edition is not a blind experiment. In general, all will admit that the book contains an important thesis. The most casual perusal will reveal an immense erudition in the author. He ranges widely and freely over the whole field of ancient classic literature and of modern pseudo-philosophy. His chosen mentor is St. Thomas Aquinas. He wrote the book while still a Methodist minister. But his studies led to his conversion, and he published it as a Catholic.

The reviewer is strongly tempted to reproduce the thought of the book in a series of direct quotations. Mr. Gregory finds that since the Reformation Europe has steadily reverted to the mental habits of Greek antiquity. Without inheritance and without tradition, Hellenes and Protestants have much in common. There are pages that remind us of Berdyaev at his best and sanest. There are others that recall Maritain or Dawson. Mr. Gregory is the philosopher exploiting history to champion religion against the smugness of bourgeois British paganism.

There are two types of cosmology, two rational accounts of the universe. One is realistic and religious, the other is idealistic and magical. . . . The realist cannot avoid religion. . . . But the idealist, like one with great possessions . . . finds it hard to enter the Kingdom of Heaven. He can do so well without it.

The religious man requires an "unfinished universe," whose significance he did not create and cannot wholly assimilate. He is a mediator who serves a mystery. He is the master of nature only insofar as he is the servant of supernature. He lives in a world of objective fact, in which the supernatural is a reality. He accepts the Incarnation with all its consequences. For him "the Hypostatic union of the two natures was the historic cause of European civilization, whose paganism and materialism could not and cannot evade the terrible embrace of the Incarnation."

The magician of Athens or of modern Oxford summons all experience before his own tribunal. He makes God and his own complete universe according to his own image. Man is the measure of things, the gods a means to man's exaltation. He is self-sufficient and will admit no supernatural interference, no intellectual submission. His creation may work for a time. When the illusion fades he is an irresponsible spectator. His naive egoism is satisfied by evading facts or allegorizing them. He rejects the Pope and the Kingship of Christ and worships himself, prostrate at the feet of Caesar.

There are whole sections of the book which are a tissue of quotations. With this one has no quarrel. But the critical reader is often left to wonder from what source they are taken. There are, on the other hand, just enough foot-note references to make one appreciate how much a better technique on the part of the publisher would have improved the book. Though rigorous orthodoxy may call for an occasional question mark or an exclamation point in the margin, one lays down the book with a feeling that it will do much good.

R. CORRIGAN.

The Chancellor

THE KING'S GOOD SERVANT. By Olive B. White. The Macmillan Company. \$2.50.

IT is to be feared that this splendid novel centered about the challenging figure of St. Thomas More will never have the widespread popularity it deserves. Too many people of today will have as little time for its deeply thoughtful and thought-provoking portrayal of the Saint's trying last six years as the men of his own time had for his convictions. This fact is to be regretted, for Olive White, the sister of Helen C. White, has caught and crystallized in beautiful prose the depth and sincerity and lovable charm of this man who was "the King's good servant, but God's first."

The story moves in the leisurely fashion of the age against whose darkening background the central figure stands out so singularly. It is a tale of a man's interior life rather than one of swift external action. Despite the momentous events taking place about him, and despite the clearly drawn and convincingly individual characters with whom he comes in contact—Henry, the saintly John Fisher, Wolsey, Cromwell, Norfolk, and Cranmer—Thomas More dominates the whole. As the story progresses through the events following upon the successful mission to Cambrai, the days of the chancellorship, the poverty-constricted times following his resignation, the arrest, and the imprisonment, we come to know him with an ever-deepening love. In each important situation his thoughts and feelings are unfolded before us. Yet nowhere, with the exception, perhaps, of his profession of faith after the verdict at Westminster, does the true character of the man shine forth so luminously and appealingly as in those scenes wherein we see this most human of saints in the heart of his family. With fine sympathy the authoress has realized and depicted the fact that nothing tried More so sorely in the matter which brought him to death and the martyr's crown than the separation from those he loved. No fear equaled that which rose in his heart when he thought of the effects that his courageous clinging to his conviction might have on Dame Alice, and the favorite Meg, and Will Roper, and his other children and grandchildren.

Deep and solid historical scholarship have gone into the making of this book. But the bare bones of the facts have been clothed with the living flesh of beautiful writing. Scene after scene of rich color, of dramatic intensity, or of tenderness is recreated—Cambrai pulsing with life, More and Fisher and Tunstall conversing before the fire, the sympathetic picture of the fallen Wolsey, the bright pomp of More's investiture, the stirring incident in the Church of the Observants, all of the scenes at Chelsea but especially that poignant parting for Lambeth, Meg's visits to the Tower, the debates in the Star Chamber, Westminster, the final journey to death. In them all we are lifted out of ourselves and live again in the England which could produce two such utterly different men as Henry, the King, and Thomas More, whose loyalty to the King was surpassed only by his fidelity to God.

RICHARD L. ROONEY.

The Modern Saint

AN AUGUSTINE SYNTHESIS. By Erich Przywara, S.J. Sheed and Ward. \$4.00.

AN excellent and beautiful book, and each of the words on its title page gives reasons for commendation. First and foremost there is *Augustine*. Here we have a book not merely on Augustine, but one entirely by Augustine. From the first to the last of these 496 pages we can listen to the Bishop of Hippo, the greatest teacher of Christian antiquity and, by the verdict of all, the most modern of the Fathers. In 1930, on the occasion of the fifteenth centenary of Augustine's death, the Supreme Pontiff Pius XI issued his beautiful Encyclical, "Ad Salutem." He

placed before us Augustine, the man, and traced his intellectual and moral development, culminating in his conversion. He showed us the learning of this great Doctor of the Church, and sketched in outline what made Augustine a Saint. In his conclusion Pius encouraged all, both theologians and laity, to enter into a spiritual communion with the Saint and Doctor by prayer, by study, and by imitation. This book is a wonderful help for carrying into practice the ardent desire of the Holy Father.

The peculiar, God-given gift of this great man is that he could pour out over all his works the incomparable charm of his attractive personality. And the unique quality in his character which explains the very secret and mystery of his marvelous influence throughout the centuries is this—that though profound as a philosopher and theologian, as expounder of the Scriptures, as preacher and pastor of his flock, he would be none of these had he not that sincere, deep piety which gave him one only aim in life, to know and to love God and to rise to this contemplation from the consideration of the human soul, the image of God by nature but more so by grace. "God and my soul, I should like to know. Nothing else? No, nothing else." All the words and works of Augustine are born of this living search for God and live because of their proximity to the Living God.

Secondly, of these noble thoughts and aspirations we have a *synthesis*. Since to read and study all the writings of Augustine is well-nigh impossible in a lifetime, at least to the otherwise busy man, a selection and wise choice is imperative. This choice has ably been made by one who is recognized as an authority. For Erich Przywara, the well-known German Jesuit whose contribution to a *Monument to St. Augustine* revealed him as eminently capable of making the selection from the voluminous writings of Augustine, and whose similar task with Newman embodied in his *A Newman Synthesis* was so well received some five years ago, is a guide masterly and sure. A glance at the titles of the fourteen chapters convinces us that we can obtain from this anthology a view at once coherent and representative of Augustine's teaching.

Many readers will find at first perusal considerable difficulty in understanding the sublime passages and stylistic peculiarities of this saintly rhetorician. Father Martindale in his Introduction gives good advice and encouragement to the reader who is at all willing to think. "Of course those who are in no way prepared to think, will not relish the book nor use it." A summary glance at these 935 paragraphs should convince one of the justice of Father Martindale's promise: "When you have once mastered this book, your mind will have been enormously enriched, unfathomably deepened."

To those who by their study of philosophy and theology are fully disposed for a reading of this learned Doctor, this book will be a *Vade Mecum* for daily thought and elevation of mind and heart to God. Happy the man who will succeed in becoming "Augustine-minded." That this be verified in the readers of Father Przywara's volume is the sincere wish of this reviewer.

JOSEPH L. SPAETH.

Shorter Reviews

WHY KEEP THEM ALIVE? By Paul de Kruif. Harcourt, Brace and Company. \$3.00.

THE popular author of *Microbe Hunters*, *Hunger Fighters*, and *Men Against Death* has been giving us graphic accounts of the heroic struggles between science and disease which enchanted a large circle of readers. The title of this book would suggest that he was coming to the support of the Euthanasians, but quite the contrary, he is here protesting vehemently—with an air of desperation and almost of despair—against the conditions in this country which are preventing the discoveries of science from actually saving the many victims of disease.

The paradox of the uncared-for millions of sick poor in a

country so overflowing with supplies that what would be of help is deliberately wasted seemed to the author so outrageous that he determined to try to do something about it. First he read all the reports, the books, the medical journals he could place his hands on; then he visited hospitals, institutions, sanitariums; interviewed physicians, health workers, politicians; and armed with the facts, he then traveled around the country to see how the facts squared with the results. He had been told by famous public-health authorities during the depression: "There is absolutely no evidence for a valid statement that children have suffered any deterioration of health." But when he examined for himself, he found in one State that nearly half the young ones examined showed the marks of long hunger in this land of plenty. In the mid-West, where coal was too dear for poor folks, milk was being dumped on the concrete highways, and wheat and corn, of which the miners had next to nothing, were burned in boilers and used to heat schoolrooms. He discovered that "the real trouble was not sickness, but that the real lack was the lovely spirit of Saint Francis of Assisi and of Jesus" and that the system controlling our abundance does not worry at all about the teachings of Jesus and his disciple of Assisi. Everywhere he went it was the same story, and this book is a frantic effort to have something done about it. There is a vivid account of the famous Dionne quintuplets and a panegyric of Dr. Dafoe, using them as an example of what can be done if those who have the power will only make use of their opportunities. F. J. D.

THIS MAN LANDON. By Frederick Palmer. Dodd, Mead and Company. \$1.50. Published March 31.

BEFORE he can be enthusiastically accepted as Presidential timber, Alfred Mossman Landon must be introduced to the East and Far West. With this avowed purpose Mr. Palmer writes Landon's record. His popularity and success at college, his ability as shown in law and banking, in the oil fields, in early political connections, and finally as Governor of Kansas are emphasized to show his eminent fitness for the Presidency. Admittedly writing a campaign biography, the author is a bit too enthusiastic to convince a political skeptic, gives occasion for suspicion of exaggeration. There can be, however, no doubt of Mr. Palmer's sincere admiration for Alf Landon. He permits the Governor to express his theories of governmental economies and methods by copious quotations from campaign speeches and addresses given after inauguration. Governor Landon is given an opportunity to state his position on the major questions in the forthcoming campaign, the Constitution, and Federal expenditures. R. L. S.

Recent Non-Fiction

THE SOUL OF GEORGE WASHINGTON. By Joseph Buffington. This book aims to show how religious practice and influence entered into the personal life of Washington. Washington's prominent virtue of his manhood was certainly an absolute trust in Divine Providence. This is clearly manifest from his letters. Washington interpreted all happenings, even the most trying of the Revolutionary period, in the light of Providence. Justice Buffington presents an abundance of documentary quotations which amply substantiate many of his propositions. The style is often excessively grandiose. (Dorrance. \$2.00.)

PROSTITUTION IN THE MODERN WORLD. By Gladys Mary Hall. If we could think ourselves into an attitude of mind in which the Ten Commandments and the traditional teaching of Christian morality were abolished or non-existent, we should pronounce this a very creditable thesis. The author gives us a world survey of prostitution, professional and amateur, of the causes leading to it, and of its social effects. Her treatment of the subject is delicate. She has the detached, impersonal technique of a scholar. She is detached, even, from moral and religious considerations. (Emerson. \$2.00.)

Communications

Letters to insure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Father Shealy

To the Editor of AMERICA:

A letter appeared among the Communications in the issue of AMERICA for February 29, which described in some detail the purpose and workings of the Catholic Action group that centers around the Jesuit college of St. Joseph in Philadelphia. The writer, among other things, said: "And this is the first movement of the kind in this country." The activity itself is most commendable and deserves greatest encouragement for the endeavor to broadcast a thorough knowledge of social questions among Catholics and other groups interested.

Twenty-three or more years ago when the Rev. Terence J. Shealy, S.J., established the Laymen's Retreat House (Mount Manresa)—the first of its kind devoted to laymen's use exclusively—he was the first to add the note: "And School of Social Studies," to the title of the movement. Other retreats were made before his time but they did not unite with them this natural outcome of the work done for men at Mount Manresa, S.I. Father Shealy maintained his School of Social Studies for nearly ten years with the systematic aid of his brother Jesuits. It was his energy and zeal that kept the School going with enthusiasm, and by a generous sacrifice of his powers contributed to his early withdrawal from us when at the height of his career.

It is only to suggest a correction of what would be a grave injustice not to mention his name and work in the right way in connection with what goes now by the name of Catholic Action.

Father Shealy's splendid foresight told him clearly what was developing in the offing and what, to him, was becoming more necessary every day, viz., to broadcast an efficient instruction of the Catholic laymen for the creation of an intelligent apostolate.

Tompkinsville, S. I.

JAS. A. McDAVITT.

Money

To the Editor of AMERICA:

Father Brickel's article on Distribution (AMERICA, February 22) in playing up Belloc left everything to be desired. Could any reader have missed the amusing expression: "We must restore ownership . . . by some process. . . ." By what process, please? Why this fear of being specific? It's much like saying men must have charity without stressing that Christ is the means to that end. May I ask by what right Father Brickel says money is a surface problem? Does he take Belloc's word for it? His reasoning that barter was adequate for stone-age living is just a little ridiculous. Personally I have yet to meet a man who has conscientiously studied money and concluded that money is superficial.

Let me be specific. I suggest that an effective way to spread wealth is to supply the people with the means necessary for securing wealth. We have virtually unlimited wealth. Yet six per cent of the people own more than fifty per cent of the wealth. How shall we change this? By *paying* real money into circulation in exchange for goods and services. Obviously only the Government can *pay* money into circulation; all others must loan it into circulation at interest. Today all our money (every dollar) has been loaned into existence at interest.

Is it not a curious thing that nobody attempts to show wherein lies the error (if any) or weakness of this plan? Why do not the opponents admit openly that they want so-called prosperity to be linked with debt; that they want our prosperity to be increased in direct proportion as debt to money lenders is increased? If

that's what they desire (and that is the essence of the present system) let them prove that the situation is in fact reasonable, and that no contradiction exists in such a conception of prosperity.

Why I have not given up long ago in trying to put over this point, I don't know. It seems sort of hopeless.

Albany, N. Y.

JAMES FITZGERALD.

Religious Education

To the Editor of AMERICA:

Anent a communication which appeared in AMERICA under date of April 4, under the heading: "Teaching Religion," I respectfully make a few comments. Although textbooks for religion, compiled along the lines of the "Christ-Life Series in Religion," serve a very useful purpose and supply a mighty void in the present religious educational system, I do not think that this type of text is complete in itself. It is true that this series of textbooks is a wonderful "reader," written in children's language, beautifully illustrated, and serves to make the proper approach in introducing religious truths and practice. Yet I think more is required by way of a textbook for both teacher and pupil. I think that after a general knowledge of religious doctrine has been acquired through the medium of these "reader" textbooks, a more exact knowledge should be aimed at. And to acquire this exact knowledge of religion, there is need for a small book, containing a systematic presentation of Catholic belief and practice, put down in language which is adapted to the mental capacity of the grades. The content of this text should be pedagogically presented, assimilated, and learned, and learned well. After the wording of the text is understood and its content "digested," it will not hurt children to memorize it. I think the use of such a text as I describe, in conjunction with the "Christ-Life Series," would be ideal. One would help master the other.

Louisville, Ky.

(REV.) JOS. A. NEWMAN.

Anti-Catholic Propaganda

To the Editor of AMERICA:

"The young student in a worshipful period of life is quick to sense what his college disdains. Fiercely loyal, her hates become his." Thus wrote E. J. Conway in AMERICA. And again he observed: "The realization that their university professors on the most vital of issues were poles apart from Catholic thinkers must be indeed a painful revelation."

A review of "The Ark and the Dove" by a professor in an Eastern secular college, which appeared in the New York *Herald-Tribune*, seems a practical illustration and a sort of "straw-in-the-wind" proof of the justice of Mr. Conway's assertions. This book (a choice of the Catholic Book Club) is the book for which Cardinal O'Connell has instituted an essay contest in the Archdiocese of Boston. This reviewer remarks: "To suppose that Lord Baltimore and the Jesuit Fathers actually sanctioned pluralistic separation of Church and State and religious tolerance as a principle is to suppose that they denied the basic principles of their Church." He concludes with: "The great formative principles of religious liberty did not come from Maryland. They must be sought in the utterances of Roger Williams and the philosophical liberals of Virginia."

Montpelier, Vt.

READER.

The Service Strike

To the Editor of AMERICA:

The writer wishes to thank the editors of AMERICA sincerely and gratefully for the courageous and thought-provoking editorial in your issue for March 28, "More Notes on a Strike." And I'm confident that your many readers on the Pacific Coast join in this expression of gratitude for, and appreciation of, the noble, fearless and consistent stand which AMERICA has taken and continues to take for justice as against injustice and exploitation.

San Francisco, Cal.

JOHN J. WILLARD.

Chronicle

Home News.—The new tax legislation, in a 249-page bill, was introduced in the House on April 21. It followed the President's recommendations except in the temporary reinstitution of old agricultural taxes, which were not included. The bill would revise completely the present corporation-tax system by repealing existing corporate income taxes and the present exemption of dividends from normal income taxes, substituting a tax on corporation net income graduated according to percentages held in reserve. An 80-per-cent tax would be placed on processors who avoided payment of AAA processing taxes. The House Ways and Means Committee estimated that the bill would raise \$803,000,000 for the first year, thus meeting the President's request for that period, and the next session of Congress could "act more intelligently in the light of conditions then existing." The internal-revenue collections for the first three-quarters of the fiscal year amounted to \$2,657,090,083, an increase of \$186,320,214 despite a \$334,504,600 reduction in processing taxes. On April 20 the House approved an army air corps of 4,000 combat planes and a reserve personnel of 1,350 fliers on active duty for not to exceed five years, as well as an Air Reserve Training Corps for young men between 17 and 24. On April 17 the Senate removed Judge Halsted L. Ritter from office, finding him guilty of "high crimes and misdemeanors in office." On April 20 the Senate Munitions Committee submitted its third report, in which four members favored outright government ownership of munitions plant capacity to supply the army and navy. The Senate Lobby Committee and the subcommittee on Education and Labor continued their hearings, and the Federal Communications Commission resumed its investigation of the A. T. & T. On April 16 President Roosevelt appealed for renewed and vigorous support to the policy of conserving national resources, and on the following day praised the work of the CCC. Louis McHenry Howe, the President's secretary, died on April 18. A delegation of striking seamen on April 21 reported to Secretaries Roper and Perkins on living conditions on American-flag ships and said safety at sea was meaningless under such conditions. On April 22 Secretary Wallace reported a severe "Spring drought" covering 30,000,000 acres in several Southern and Western States. Senator Steiwer, of Oregon, was chosen keynote speaker, and Representative Snell, of New York, permanent chairman, of the Republican National Convention to be held in June.

Italy and the League.—The Italo-Ethiopian situation temporarily crowded the Locarno crisis off the stage. In reply to the request of the League of Nations on March 3 of Italy and Ethiopia that they consent to an armistice and peace negotiations "in the framework of the League," Italy announced on April 16 to the Committee of Thirteen of the League Council her willingness to negotiate for peace but declared her conditions for discussing peace

with Ethiopia. The main points therein were: (1) an armistice could be negotiated only between the military commanders; (2) it could be negotiated only on the basis of the *de facto* situation; (3) negotiations should be direct, and it was suggested that they be not at Geneva but at Ouchy; (4) Italy wished to resume active participation with the League of Nations. Both the French and the British expressed dissatisfaction with the terms which were variously reported before being made known on April 18. The Ethiopians protested immediately against the terms of negotiation, and demanded the application of Article XVI of the Covenant.

Verdict of League Committee.—After addresses by Anthony Eden, British Foreign Secretary, and Joseph Paul-Boncour, French League delegate, the Committee of Thirteen voted formally on April 18 that its efforts on behalf of peace between Italy and Ethiopia had ended in failure, and thus reported to the Council. The Committee of Eighteen, in charge of the sanctions problem, was convoked to meet April 21 and begin its studies anew; though there would be practically no question of oil or other new sanctions until after the regular Council session May 11, after the French elections. The chairman stated that Italy had experienced heavy gold losses. Every attempt was made to achieve some solidarity between Great Britain and France during the pre-election period. Mr. Eden, in his address, stated his Government's desire for members of the League "at least to maintain those economic and financial sanctions which have been put in force in connection with this dispute." He protested strongly against the alleged use by Italy of poison gas in warfare, in violation of the League protocol forbidding it, and expressed the desire that all League signatories should be reminded of their obligations. He urged "collective support of the authority of the League" as the only hope for "a rule of order in the world in which aggression shall not pay." As a result of this report, the Council adopted on April 20 a resolution noting that both parties to the dispute agreed to the reopening of negotiations, though on varying conditions, and expressed "regrets that the war is continuing under conditions which have been declared to be contrary to the Covenant and which involve the execution of the obligations laid upon members of the League in such a case by the Covenant." Baron Aloisi of Italy argued that Italy's course was entirely in accord with the procedure of the League, while Ethiopia renewed her protests.

Ethiopian Campaign.—By the end of last week the advance forces of Marshal Badoglio's Northern Army were only a few miles away from Addis Ababa. For a day or two Italians hoped that they would capture the capital in time for the national holiday celebrating the founding of Rome. But the Fascist general showed a great deal of caution and refused to make a hasty advance. Instead, he halted his main army just beyond Dessye and proceeded to consolidate his gains, repair roads, strengthen communications, and subdue the surrounding

territory. These measures proved that the army would not move against the Negus's capital until they had been fully prepared. Nevertheless, the Ethiopians in the city were in a state of panic. Many fled their homes, and the Crown Prince was endeavoring to rally civilians into an army to aid him in his last desperate stand against the invaders. In the south-east theatre General Graziani's troops seemed to be making steady progress towards Harrar and the railroad. No forecasts were made of the date of its capture. But all observers realized that with the simultaneous fall of Harrar and Addis Ababa the War would come to a close.

Spanish Troubles.—During the nation's celebration of its fifth anniversary in Madrid there were riots in which a Civil Guard was killed. Two days later, mourners, marching behind his body on its way to the cemetery were fired upon by Communists; a riot followed in which three were killed and thirty wounded. On April 17, the Syndicalist Labor Union forced a general strike in Madrid, compelling the Socialist unions to join. It was announced that the strike was called in protest against Fascist provocations. Observers variously interpreted the phrase: the extreme Leftists insisted that the recent assassinations, burnings of churches, and public disorders were precipitated by provocative agents hired by the Conservative Right; the Azaña Government did not accept this view; the strike was called to demonstrate Marxist strength against the Government. Meanwhile, Gil Robles was conducting an official investigation to determine the truth of the charges. The strike resulted in a cessation of practically all activity in the capital for one day. Simultaneously, the Falange Española, the Fascist organization, was ordered dissolved by the Government, and 800 members were arrested in various parts of the country. In the Cortes the grave dangers to public order were debated at length; the Rightist leader, José Sotelo, made a summary of the troubles up to the present date and stated that 74 persons had been killed, 355 wounded, and 106 churches damaged or destroyed by fire. These facts, he said, were unknown to Spaniards themselves since the censorship was working to keep the real state of the nation from them. Sr. Gil Robles delivered a vigorous speech in which he stated that if the Azaña Government could not save Spain from its internal enemies, the Rightists would step in and perform the job. On April 19, the Cortes adjourned for one week to permit the Deputies to campaign in their districts for the Presidential election. The semi-martial state of alarm, however, was extended until the election. Rightists felt that they would not be allowed any real measure of free speech during the campaign. As hundreds of Conservatives fled the country, the Madrid Communist newspaper demanded the dissolution of the Popular Actionists and the arrest of Gil Robles.

Great Britain's Budget.—On April 21, Neville Chamberlain, Chancellor of the Exchequer, announced increases in taxation to pay for Great Britain's vast defense plan. The income tax was raised twenty-three and three-fourths

per cent. Moreover, a two-pence duty was placed on every pound package of tea, an increase of fifty per cent compared with the present figure. The Chancellor explained that the increases in taxation were necessary because of increased expenditures on armaments and for the maintenance of the army, navy and air force.

Hitler War Lord.—Fuehrer, Reich President, Commander-in-Chief of the Army and Navy, Chancellor, Adolf Hitler was proclaimed, in a declaration by Air Minister Hermann Goering, to be also Supreme War Lord of the Reich, a title once held and prized by the former Kaiser. On April 20, to the accompaniment of honors paid formerly only to royalty, Germany celebrated the forty-seventh birthday of Hitler. Throughout the Reich flags flew, while large portions of the populace made holiday. The greatest military demonstration since the last imperial maneuvers in the Spring of 1914 dazzled the German people. In every garrison town the army marched; through Berlin passed an exhibition of Germany's newly-acquired military might; long lines of infantry, artillery, tanks, motor cycles, machine-gun companies, anti-aircraft batteries, and the very latest in motorized military equipment. Storm Troopers sang "Today we own Germany, and tomorrow the whole world." Chancellor Hitler revived the old royal custom of conferring honors on generals and officials on the birthday of the head of the state. German foreign trade continued to improve, exports for March rising above February's total by 5,500,000 marks. March closed with an export surplus of 23,500,000 marks, which though lower than the February surplus, nearly doubled that for March, 1935.

Anti-Christian Guards.—The *Black Corps*, weekly organ of the Hitler Special Guards, devoted its front page to an article showing Nordic pagans the paths they must pursue. They must find new leaders, the article declared, and, at least for the present, cease attacks on the Christian churches. The magazine made no effort to conceal its sympathy with Nordic paganism. All organized churches are un-German, it said. Hitler-Guard leaders appeared to oppose the very idea of God in religion. They publicly objected to the idea that there existed any obligation of "obedience to the Eternal." The boldness with which the official organ of the Hitler Guards proclaimed its allegiance to paganism led observers to feel that after the Olympic Games are finished a new anti-Christian wave of persecution will be loosed by the Hitler regime. Ludwig Mueller, former Reichsbishop, allied himself with the National Church movement to overthrow Catholic and Protestant churches and to establish a single German church. Courts continued to imprison Catholic priests accused of transferring money across the border to pay debts incurred abroad before Germany established the moratorium on such payments. Fathers Edward and Cornelius, of the Capuchin monastery at Frauenstein, in Upper Bavaria, were sentenced to two years and eight months and to one year respectively. The monastery was fined 70,000 marks.

Anti-Semitism Denied.—Recent accusations widely spread in the American press to the effect that Austrian Catholics were engaged in anti-Semitic activity were shown to be baseless. Another visit of Chancellor Schuschnigg to Italy was announced. Although the announced purpose of the trip was a lecture, it was believed he would discuss political matters with Italian statesmen.

Communist Youth Goals.—Addressing on April 21 a conference at Moscow of the Young Communist League (Komsomol), Joseph Fainberg, secretary of the central committee of the Komsomol, stated that the proletarian predominance in working offices of the Soviet intelligentsia removed the need for restricting privileges to youths of proletarian origin, as was formerly done. The new Komsomol constitution, he said, would lay more stress on guiding and educating youth and less on party theory; it would concentrate on general culture and the inculcation of "Communistic morals" and Soviet patriotism. It would continue its efforts to eradicate religion, especially among village youths, where religious belief still survived. Religion was to be fought "patiently and thoroughly," which was a slight modification of the more stringent words of the original draft. In the meanwhile some gain in freight transportation on the railroads was reported, and hope expressed that the railroads might soon return dividends.

Mexican Events.—President Cárdenas on April 16 established a National Mortgage, Urban, and Public Works Bank, with a fund of 15,000,000 pesos, for long-term loans to develop industries economically advantageous for the country. The Government desired to "establish coordination between industries" and "to deal with the . . . duplication of certain sources of production and the uncontrolled increases of others, which cannot be commended in the interests of national economy." On April 18 various Senators began a movement toward Mexico's resignation from the League of Nations. On April 19 the three-day bakery strike in Mexico City was settled. The Mexican Regional Confederation of Workers and Peasants had threatened a general strike if it were not ended. On April 19 priests celebrated Mass at Juarez, Chih., protected by Federal cavalrymen. The Federal court had authorized their return but the Mayor refused to allow religious services until permission was granted by the State. The Federal troops were present to prevent interference. On April 23 in Mexico City 5,000 Catholics from Vera Cruz paraded before the National Palace and petitioned President Cárdenas to bring about the opening of churches and the functioning of priests legally authorized in that State. Under the law one church may be opened for each 100,000 population, but all churches in Vera Cruz have been closed for some years. No definite action was taken on the petition.

South African Tariffs.—The Customs Tariff Commission of South Africa in its report to Parliament refused the demands of the protectionists for higher duties on

American and Japanese goods. The Commission opposed any further increase on the ground that retaliatory measures would be started by the countries affected. The report stated that the protection which South Africa can maintain should be limited to moderate protection. It accordingly recommended that twenty-five per cent ad valorem should be regarded for general purposes as the limit of moderate protection, and that higher protection than this should be granted only under exceptional circumstances.

Riots in Palestine.—For three weeks racial rioting between Arabs and Jews in Palestine kept the police force busy protecting lives and guarding property. Most of the fighting encircled the Tel Aviv-Jaffa district where a mixed population resides. The District Commissioner of Jaffa enlisted the assistance of other British officials and divided Jaffa and its environs into small districts, each in charge of a British official. Highway communication between Jerusalem and Tel Aviv was declared dangerous. Passengers arriving in Jaffa on night trains from Haifa were escorted to their homes by the police. A huge Arab demonstration at Nablus occurred on April 19, where it was decided to call a general strike for an unlimited period until sales of land to Jews and Jewish immigration to Palestine stopped. The demonstrators declared that Great Britain alone was responsible for all the trouble because she had been following the wrong policy.

Turkey's Request.—The British Government accepted Turkey's request for a discussion of revision of the Lausanne treaty and refortification of the Dardanelles. A cordial note was sent to Angora by His Majesty's Government commending the Turkish Government for having raised question of the Dardanelles Straits in an orthodox and proper manner. The British reply, however, explained that the Dominions would have to be consulted before the Government could give its detailed views. It was reported that Great Britain will consent to fortifying the Dardanelles if Turkey will guarantee freedom of navigation. The report that Turkey had violated post-War treaties by sending troops into the demilitarized zones around the Dardanelles was officially denied by Government spokesmen in Istanbul.

The International Press Exhibition, to open on May 18, and our own Catholic press convention at the end of May, will give especial timeliness to James A. Magner's paper next week, "Accent on the Catholic Press."

Can Christians cooperate with Communists in a united front for neutral aims? The question will receive an answer in G. M. Godden's article, "Soviet Destruction of Religion."

"Recovery or Reform?" will be an account of a smoking-compartment conversation on pressing problems by Edward P. Tivnan.

Mary H. Scanlan's second article on the Blasket Island writers will also appear.